

Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XXVI
(ARABIC MSS.)

MISCELLANIES

Prepared by
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PREFACE

THE present volume XXVI of the Bankipore Catalogue deals with the Arabic Miscellanies contained in the collection in the Library, and is the second of the series comprising collection of Treatises on varied subjects by different authors bound together in one volume. This volume was originally prepared by the former cataloguer, Moulvi Masud Alam Nadvi, (who resigned his office due to his ill health) under the guidance of Dr. A. N. M. Ali Hasan, M. A., Ph. D. (London).

The unexpected delay in the appointment of a successor caused some dislocation in the cataloguing work. Moulvi S. M. Hashim Maududi, Fazil (Shamsul Huda), the present cataloguer, who took over the charge of the work on the 1st March, 1946, has been, with hard labour, able to resume the work of publication under the guidance of Khan Sahib Syed Hasan Askari, M. A., B. L., of Patna College.

This volume contains notices of hundred eighty-six treatises of different sizes comprised in 18 volumes (Numbers 2788, 1805) of Miscellanies. I hope that due to the efforts of the former and the present cataloguer, the standard and characteristic high level of scholarship of the previous volume has been maintained in the present one. In the get-up and appearance the present volume leaves something to be desired, as owing to war exigencies which still continue, the press which used to do this work had to be changed and, with it, the paper and type also. I trust the learned world would excuse this defect.

Among the old and valuable manuscripts in this volume the following deserve special attention :—

No. 2788/7. A copy of *Mas 'Alat Fiha Min Al-Arabiyat*, by Ibn al-'Arîf (d. 365/976) written in the later part of the 8th century. A. H.

No. 2789/8. A copy of *Nasîm A-Sâhar* by Abdal Karîm al-Jîlî (d. 832/1428.)

No. 2789/16. A copy of *Mir'ât Al-'Ârifîn*: a very rare and unique copy.

No. 2789/17. A copy of *Sharh Al-Asmâ' Al-Husnâ* by 'Afîf addîn Sulaimân at-Tilimsâmî : rare and unique.

No. 2789/25. A copy of *Imhâd An-Nâsihat*, by Zainaddîn 'Alî Al-Makhdûmî al-Mahâ'imî al-Hindi (d. 835/1432.): Extremely rare.

- No. 2790/1. A copy of *Al-Hâshiyyah* 'Alâ Tafsîr Al-Fatîhâh by Sadraddîn Abu'l Ma-'âli Muhammâd al-Qûnawî (d. 672/1273.) : rare and valuable.
- No. 2791/4. A copy of *Fi Faḍâ'l Al-Qahwat* by Nûraddîn Abu'l Irshâd 'Alî al-Ujhûrî al-Mâlikî (d. 1066/1656.)
- No. 2791/6. A copy of *Kitâb At-Tauhîd Al-A'zam* by Abu'l Hasan Safiaddin Ahmad (d. 665/1267.)
- No. 2794/1. A copy of *Blûg Al-Ârâb* by Muhammâd bin Aḥmad al-Muqrî.
- No. 2795/1. An old copy of *Lan'at Ash-Shâkî*.
- No. 2795/3. A copy of *Dîwân Ibn Ad-Darrâ* : it was written within the nine years after the poet's death.
- No. 2797/8. An anonymous *Qâṣîdâh* in the rhyme of the celebrated *Qasidat al-Burdâh*. Extremely rare copy by Shâh Rukn 'Âlam.
- No. 2800/2. A very rare copy of *Maktûbat Al-Ğauş Aş-Şamadâni*.
- No. 2800/10. A unique copy of *Istikhârah Qâdiriyâh*.
- No. 2801/1. A very rare copy of *Ilşaq. 'Awâr Al-Hawas* by Aḥmad bin Muhammâd bin 'Ali al-Haisami (d. 974/1567.)
- No. 2801/2. A copy of *Kitâb At-Ta'ruf* by Ibn Ḥajar al-Haisami.
- No. 2801/7. A very rare copy of *Tâhdîr A'immat* by Wajîhaddîn 'Abdarrahmân al-Ğaisî al-Muq-ṣîrî az-Zabîdî ash-Shâfi'i.
- No. 2801/9. A very rare copy of *Al-Fatâwâ Al-Mubârakah*.
- No. 2801/10. A copy of *Shann Al-Ğarah* by Ibn Ḥajar al-Haisami.
- No. 2801/12. A copy of *Tarjumat Ibn Ḥajar* by Abû Bakr bin Muhammâd a favourite disciple of Ibn Ḥajar.
- No. 2801/13. A valuable autograph copy of *Risâlat Fî Hukm Al-Mutawallid*.
- No. 2801/15. A copy of *Ar-Raud Al Munamnam* by Salîm al-Hadrâmî al-Makkî. An original autograph copy,
- No. 2801/16. A copy of *Lam'at An-Nibrâs* by Ḥusain bin Ali at-Ta'ibi. A unique copy.
- No. 2801/18. A collection of an interesting correspondence, which passed between one al-Jâfrî and some scholars of India.
- No. 2802/4. A unique copy of *Miftâh As-Sâ'adat* by Abdallah bin Alwi bin Muhammâd bin Ahmad al-Haddad.
- No. 2803/1. A rare copy of *Al-Mawahib As-Saniyah* by Muhammâd Tajaddin al-Wâsimî al-Misrî.
- No. 2804/1. A very rare copy of *Al-Hawâshi Al-Mufidâh* by 'Afîfaddin 'Abdallah al-Yâfi'i al-Yamani.

No. 2804/7. A very rare but incomplete copy of Kitab-Al-Is'âd by Burhanaddin Ibrâhîm al-Hakamî ash-Shâfi'i.

No. 2805/1. A rare copy of Manasik Al-Haj by Ibn Tainiyâh.

No. 2805/2. A copy of Al-Fawâikh Al-Idâh by Ahmad bin Nasir an Najdi, written in the life time of the author.

No. 2805/5. A very rare copy of Ar-Risâlah Ad-diniyat by the 2nd ruler of Saûdi dynasty.

I take this opportunity of mentioning the valuable assistance which has been rendered to me in supervising the cataloguing and preparing of the manuscripts for the press by Dr. A. N. M. Ali Hasan, M. A., Ph. D, former head of the Arabic, Persian and Urdu Department, Patna College, who retired on 1st October 1944, and Prof. S. H. Askari of the History Department of the same College. They have put the manuscripts in order and the latter has seen and corrected the proofs.

Sd. H. R. BATHEJA.

Patna, the 30th April, 1946.

Principal, Patna College.







ARABIC MANUSCRIPTS

MISCELLANIES

No. 2788

foll. 156 ; lines 22 ; size 10 × 7 ; 8½ × 5

AL-MAJMŪ'AH

A very correct, old and valuable Manuscript containing seven treatises on different grammatical topics.

foll. 1^b—33^a.

I

الامالي على آيات من القرآن العزيز

AL-AMĀLĪ 'ALĀ ĀYĀT MIN AL-QUR'ĀN AL-'AZĪZ

A complete copy of a treatise containing lectures on grammatical explanations of some verses of the Qur'ān, beginning with sūrat al-Baqrah (البقرة) and ending in sūrat al-Qāri'aḥ (Chapter CI). It appears from a copy of the work noticed in Paris No. 4394/3, that the lectures were delivered at Damascus and Cairo in different periods ranging from 609 A. H. to 621 A. H.

Author : Jamāladdīn Abū 'Amr 'Uṣmān bin 'Umar bin Yūnus
جمال الدين أبو عمرو عثمان بن عمر بن ي Yunus al-Kurdī better known as Ibn al-Hājib (d. 646/1249) يونس الكردي المعروف بابن الحاجب
For further particulars see Lib. Cat., xix, 1541.)

Beginning :—

الحمد لله رب العالمين وبعد فهذا ما املأه الشیخ الامام جمال الدين
ابو عمرو بن الحاجب المالکي على آيات من القرآن العزيز فن سورة البقرة قوله تعالى
وترکهم في ظلمات لا يصرون الخ -

Two incomplete copies of the work, beginning from sūrat Al-Fātḥ (الفتح) have been noticed in Cairo, iv, 24 and Berlin, 6613. See also Wien, 386 ; and Paris, 4392/3.

fol. 34^a—71^a.

II

الامالى على كتاب المفصل فى صنعة الاعراب

AL-AMĀLĪ 'ALĀ KITĀB AL-MUFAṢṢAL FĪ ṢAN'AT AL-I'RĀB

It is a commentary on Al-Mufassal, a well-known grammatical work by Az-Zamakhsharī, (d. 538/1143) for which see Lib. Cat., xx, 2023—2029.

By the same author.

It appears from the dates of dictation given in the text, that they were dictated at Damascus at different times ranging from 617 A.H. to 634 A.H. It may be noted here that the present work must not be confounded with Al-Idāh, a bigger commentary on the same Al-Mufassal by the same Ibn al-Hājib.

Beginning :—

قال في القسم الاول من الاسماء قال الزمخشري الكلمة هي النقطة الدالة على معنى مفرد بالوضع الاول ان يقال - الخ -

For other copies of the work see Cairo, loc. cit. ; Berlin, 6613 ; Paris, 4392/3.

fol. 72^a—74^b

III

الامالى على مسائل مفرقة فى النحو

AL-AMĀLĪ 'ALĀ MASĀ'IL MUFARRAQAH FĪ AN-NAHŪ

A treatise dealing with those points of grammar on which the grammarians of the different schools differ from one another.

By the same author.

Beginning :—

وقال رضي الله عنه عمليا على عدة مسائل من مسائل الخلاف في النحو مسألة
قال سيبويه رحمه الله لا يجوز دخول الفاء في خبران الخ -

The work is divided into six Mas'alah (مسائلة)

No other copy of the work is known.

foll. 75^a—99^b.

IV

الامالي المفرقة على المقدمة الحاجبية

AL-AMĀLĪ AL-MUFARRAQAH 'ALĀ AL-MUQADDIMAT
AL-HĀJIBIYAH.

A valuable commentary by Ibn al-Hājib on his own grammatical work entitled Al-Muqaddimah fi an-Nahw (المقدمة في النحو), better known as Al-kāfiyah, for which see Lib. Cat., xx, 2041—2077.

Beginning :—

وقال رضى الله عنه المفرد يطلق باعتبارات ثلاثة في قوله الكلمة وضع لمعنى مفرد المفرد ضد المركب والمفرد ضد المضاف والمفرد ضد المثنى والمجموع الخ .

It appears from the dates given on foll. 80^a and 80^b that the work was dictated between 618 and 619 A. H.

For other copies of the work see Cairo, loc. cit ; Berlin, loc. cit ; Paris, 4392/6.

foll. 100^a—113^b

V

الامالي على شعر المتنبي و بعض العرب و بعض الشعراء و غيرهم

AL-AMĀLĪ 'ALĀ SHI'R AL-MUTANABBĪ WA BA'D AL-'ARAB
WA BA'D ASH-SHU'ARĀ' WA ĠAIRIHIM

A valuable treatise by the same author, containing grammatical and philological notes on some verses of Al-Mutanabbi and other poets.

Beginning :—

نذكر في هذه الأوراق أبيات [Sic.] اجرت [] بحضور الشيخ ابن الحاجب
قتلهم على معانيها واعرابها فلن ذلك [ما] املاه على قول المتنبي بدمشق
ولو قلما القيت في شق راسه من السقم ما غيرت من خط كاتب الخ

We learn from the dates frequently given in the beginning of the notes that they were dictated at Damascus and Cairo in different periods ranging from 612 A. H. to 626 A. H. It is also stated in the text (fol. 116^a) that Al-Malik al-Kāmil of Egypt (615—635/1218—1238) attended his lectures at Cairo A. H. 612.

الامالي على مسائل مطلقة في النحو

AL-AMĀLI 'ALĀ MASĀ'IL MU'TLAQAH FĪ AN-NAHŪ

Another valuable treatise, by the same author, containing lectures and notes on miscellaneous points of Grammar, Philology and other allied subjects.

Beginning :—

قال الشيخ رضي الله عنه عمليا بالقاهرة سنة ٦١٣ الضمير الواقع للربط وهو ان
ترتبط الثاني بالأول على ثلاثة اضرب في باب الصلة والصفة والمبتدأ الخ .-

The lectures were dictated at Cairo, Damascus and Jerusalem in different periods ranging from 609 to 625 A. H. as recorded in the text.

The various points discussed are separated generally by the words وقال عمليا and وقال رضي الله عنه عمليا معرضا على عبد القاهر A few discussions begin with the word مسئلة also.

According to the author of *Tadkirat an-Nawâdir*, P. 138, several copies of the above works are found in Shaikh al-Islâm Library, Madînah and library of 'Ashir Effendi and Sultân Ahmad's Mosque, Constantinople. See also Brock., Suppl., 1, 357.

All the six treatises are in one hand. Written on thick creamy paper in scholarly good Naskh with a sprinkling of vowel points and occasional marginal notes. The headings are generally in red. Slightly wormeaten and waterstained. Transcribed in different periods ranging from Safar 788 to Rabi' 1 789 A. H.

The scribe in the following colophon states that he transcribed all these treatises in Cairo in his book-shop (fol. 156^a) :—

فرغ من تعليقه العبد الفقير الى رحمة رب المتسkers خاطره من قلة العمل احمد بن محمد بن علي المالكي الشماع الشهير بابن النطويسي بحانوته بالوراقين بالقاهرة المحروسة . وذلك في ايام متباولة اخرها سلخ ربيع الاولى [Sic.] عام تسع وثمانين وسبعينا ئة الخ .-

Scribe: احمد بن محمد المالكي الشماع الشهير بابن النطويسي :

Each treatise is followed by separate colophons. In some of them, the scribe says that he transcribed it for his own use (علقه لنفسه).

foll. 156^b—157^b.

VII

**مسألة فيها من العربية مائتا الف وجه و اثنان
و سبعون الف وجه و ثمانية و ستون وجهها
MAS'ALAT FÎHÂ MIN AL'ARABÎYAT MI'ATA ALF WAJH WA
IŞNÂN WA SAB'ÛN ALF WAJH WA ŞAMÂNIYAT
WA SITTÛN WAJH.**

A short tract dealing with the grammatical analysis of a sentence in all possible ways numbering two hundred seventy two thousand and sixty eight.

Author: Al-Hasan bin Al-Walîd bin Naşr Abû Bakr Al-Qurṭubî commonly called Ibn al-'Arîf an-Nâhwî الحسن بن الوليد بن نصر ابو بكر القرطبي who was a grammarian of considerable repute. He was born at Qurṭubaḥ (Cordova) in 276/889. He was well versed in grammar and other branches of learning. In A. H. 362, he left his native place for Egypt where he permanently settled. He passed his days during the short period of his stay there in giving instructions to the students. His death occurred in Egypt on the 19th of Ramaḍân 365/976, as recorded by the author of Tâj at-Ṭabaqât iv, ii, foll. 919-20, but according to other authorities quoted below, he died in 367/977. For further particulars of his life see Dastûr al-Ilâm fol. 96^b; Bugyat al-Wu'ât fol. 182^a; Tâj at-Ṭabaqât loc, cit; and Mu'jam al-Buldân, iv, 60.

Beginning :—

مسألة فيها من العربية مائتا الف وجه و اثنان و سبعون الف وجه و ثمانية
و ستون وجهها..... وهي ضرب الضارب الشاتم القاتل محبك و ادك قاصدك
معجبًا خالدًا يجوز ان ترفع الخ .-

It is stated in the beginning that the present analytical problem was designed for the sons of the famous Vazîr Al-Manṣûr bin Abî 'Âmir (d. 392/1001-2)

The following quotation from the text will give an idea of the nature of the work and the various aspects of the analysis :

ضرب الضارب الشاتم القاتل محبك و ادك قاصدك معجبًا خالدًا، يجوز ان ترفع
الضارب بضرب الشاتم نعت له والقاتل نعت بعد نعت محبك نصب بالقاتل

ووادك نعت له وقاددك نعت بعد نعت وتنصب معجبا بضرب وخالدا بمعجب
ويجوز ان ترفع قاصدك بأنه ابتداء وخبره مذوف كذلك فات قاصدك هو
ويجوز ان ترفعه بأنه خبر ابتداء مذوف والابتداء هو ويجوز ان تنصبه باضمار
اعنى ويجوز ان تنصبه على الحال من القاتل ويجوز ان تنصبه على الحال للضارب
ويجوز ان يكون حالاً لوادك فهذه سبعة اوجه ويجوز مع كل وجه منها ان
تنصب وادك باضمار اعنى ويجوز ان تنصبه على الحال للقاتل الخ

No other copy seems to have been recorded.

Written by Aḥmad bin Muḥammad al-Mālikī ash-Shammā', the scribe
of the preceding mss. Not dated. Apparently towards the end of the 8th
century A. H.

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No. 2789

fol. 552; lines 27; size 10×6; 7½×4.

AL-MAJMŪ'AH

The present Majmū'ah contains twenty-six works on Ṣūfism and other  
subjects, by different authors.

foll. 1<sup>b</sup>—5<sup>b</sup>.

I

كتاب الخلوة

KITĀB AL-KHALWAH

A treatise on *Khalwat* (خلوة i.e. retirement from worldly affairs for the purpose of worship and pious meditation), one of the practices most strictly observed by Ṣufis.

Author: Muhyiaddin Muhammad bin 'Ali 'Alī (ابن العربي) (d. 638/1240). For other particulars of his life and works see Lib. Cat., V, ii, 293. See also Brock., Suppl., (i 791), where a comprehensive bibliography has been given.

Beginning :—

الحمد لله الذي ألمهم الصفة من عباده لاتخاذ الخلوات و نزه اسرارهم و  
خواطرهم فيها عن الجولان في ملكوت الارض والسموات الخ .

The work should not be confounded with another work of the author, entitled *الأنوار فيما يفتح لصاحب الخلوة من الأسرار* noticed in Lib. Cat., xiii, 884, under the title *اسرار الخلوة*. See Berlin, 2913—4; cf. also India Office, 1266.

For other copies of the work see Berlin, 2916—7; Br. Mus., 386, 26; India Office, 67512, 1266; Rāmpur, P. 341; and Cairo, ii, 84, vii, 383. See also Brock., i, 443 and Suppl.

foll. 6<sup>b</sup>—28<sup>b</sup>.

II

## اصطلاحات الصوفية

İSTİLAHĀT AŞ-ŞŪFIYAH

A valuable copy of 'Abdarrazzâq al-Kâshânî's *İstilâhât Aş-Şūfiyah*, see Lib. Cat., xiii, 904. See also Brock., ii, 204 and Suppl.

foll. 29<sup>b</sup>—82<sup>b</sup>.

III

## التعریفات

AT-TA'RIFÂT

A copy of As-Sâiyid ash-Shârif al-Jurjâni's dictionary of philosophical terms, entitled *At-Ta'rîfat* (التعريفات) see Lib. Cat., xx, 1992.

The above is the title under which the work is noticed in Lib. Cat., loc. cit. and other catalogues; but on the cover of the present copy, the title is given as *Risâlat al-İstilâhât*.

foll. 83<sup>b</sup>—89<sup>a</sup>.

IV

## محاسن الجالس

MAHÂSIN AL-MAJÂLIS

A very useful and rare treatise dealing chiefly with desire (الارادة), abstinence (الشكير), reliance (التوكل), patience (الزهد), thankfulness (الشکر), sadness (الحزن), fear (الخوف), hope (الرجاء), love (الحب) and eagerness (الشوق), according to the mystic point of view.

Author : Abu'l 'Abbâs Aḥmad bin Muḥammad bin Mûsâ aṣ-Ṣinhâjî  
 (cf. As-Sam'âni fol. 356<sup>a</sup>; but Brock., i, 434, mentions aṣ-Ṣanhâjî  
 ابو العباس احمد بن محمد بن موسى الصنهاجی المری الاندلسی  
 al-mari al-Andalusî commonly called Ibn al-'Atîf.

Beginning :—

قال الشيخ ابو العباس..... قد استخرت الله تعالى في جمع فصول من محسن  
 الكلام وال المجالس الصادرة عن اهل الالهام تسهيل على المريض صعوبة طريقه.....  
 ووسمتها بمحسن المجالس يتحلى بها من وسم الخ -

The author, a man of great piety and vast learning, who belonged to Andalusia, was born in 481/1088. He studied the various branches of Islamic learning and made himself known as a great Qâri, well versed in the different modes of reading the Qur'an. He made also a particular study of the traditions. His society was much liked by pious men and persons who had renounced the world. People flocked to him from far and near to take instructions from him. He wrote, according to Ibn Khallikân. i 150, several treatises on Sufism; but none of them, except the present work, seems to be extant. He died on the 22nd Safar, 536/1141. The Corresponding date, 1143, given in Brock., (i, 434 and Suppl.) is not correct; because the year 536 A. H. commences on 6. 8. 1141.

For further particulars of his life see Ibn Khallikân (De Slane's translation), loc. cit.; Mir'ât al-Janâن, fol. 311<sup>b</sup>; Nafahât al-UNS, fol. 240; Dastûr al-I'lâm, fol. 96; Mir'ât al-Asrâr, fol. 248; and Brock., loc. cit.

For other copies see Berlin, 2834-5 (where its contents are fully described) and Brock., Suppl. loc. cit.

foll. 90<sup>b</sup>-99<sup>b</sup>.

V

## تفسير محسن المجالس

TAFSIR MAHÂSIN AL-MAJÂLIS

A Copy of a rare Commentary upon the preceding work.

By Abû Ishaq Ibrâhim bin Yûsuf bin Muḥammad bin Dahhâq al-Ausî  
 ابو اسحاق ابراهيم بن يوسف بن محمد بن محمد بن دهق المروي  
 Commonly called Ibn al-Mar'âh a prominent Sufi scholar of Andalusia. He spent  
 most part of his life in Mâlaqa (cf. Yâqût iv 397) and Mursiyâh (cf.  
 Yâqût iv 497). He died at Mursiyâh in 611/1214 according to

Al-Iḥātah, 1 180.; while Brock. (Suppl. i 776) puts his death in 610/1214. He composed many works, for which and other particulars of his life see Al-Iḥātah fī Akhbār Garnāṭah loc. cit; see also Brock. loc. cit.

Beginning :—

قال الشيخ القبيه العالم العارف.....ابو اسحاق بن دهاق.....الحمد لله رب العالمين وبه استعين وحسبي ونعم الوكيل.....تفسير قول الامام.....احمد بن العريف.....قوله المعرفة محبتي قال اهل الاشارة رضي الله عنهم العارف يستدل في استدلاله من المقول الخ -

For other copies see Brock., Suppl. loc. cit., where the Commentary is called Al-Qawānīn.

Not in Ḥāj.kh.

foll. 100<sup>b</sup>—102<sup>a</sup>:

VI

## رسالت الغوثية

### RISĀLAT AL-ĞAUSĪYAH

A short treatise presenting an exposition of some mystical ideas in a very curious and interesting manner, generally ascribed to Shaikh Muhyiaddin 'Abdalqâdir bin Abî Shâlih al-jîlî al-Hanbalî (d. 561/1165. see Lib. Cat., xiii, 851). For a comprehensive bibliography see Brock., Suppl. ii, 777-8. Two other Persian works on his life may be mentioned viz. نسائم القادریه and نسائم غوثیه (cf. India Office, Pers. Nos. 1801-2).

Beginning :—

الحمد لله كاشف الغمة والصلوة والسلام على نبيه خير البرية..... قال الغوث الاعظم المستأنس بالله المستوحش عن غير الله قال الله تعالى يا غوث الاعظم كل طریق بین النسوت الخ -

The work is arranged in the form of questions and answers. It will be noted in this connection that all the answers contained in the work have been attributed to God, who has addressed the author in the beginning of each answer with the words يا غوث الاعظم

The present work is generally ascribed to Shaikh 'Abdalqâdir al-Jîlî. see India Office, 1302 ; India Office, Pers. 1797 ; Lib. Cat., xvii, 1580 ; Aṣafiyah, pp. 368, 448. There is another work bearing the same title by

Muhyîaddîn Ibn al-'Arabî (d. 638/1240). see Haj.kh., iii, 403. But some authorities including Brockelmann (i 446 and Suppl.) ascribe the present work to Ibn al-'Arabî (India Office, 655; Wien, 1993/33).

For other copies of the work see India Office, 655, 1302, 1303; Berlin 3902-3. For copies with a Persian translation see Lib. Cat., loc. cit.; Aşâfiyyâh 368. For commentaries see India Office, 653/2, 1304.

foll. 103<sup>b</sup>—114<sup>a</sup>.

## VII

# الكهف والرقيم في شرح بسم الله الرحمن الرحيم

AL-KAHF WA AR-RAQÎM FÎ SHARH BISMILLÂH  
AR-RAHMÂN AR-RAHÎM.

A copy of a valuable work expounding the meaning and secrets of Bismillâh, according to the mystic point of view.

Author : 'Abdalkarîm bin Ibrâhîm Sîbî 'Abdalqâdir al-Jîlî عبد الكريم بن ابراهيم سبط عبد القادر الجيلى A. H. Some account of his life and works is given in Lib. Cat., xiii, 885; but the date of his birth, e. g. A. H. 787, as given therein, is not correct. The correct date of his birth, as recorded by the author himself in the following lines, is A. H. 767 :

ففي اول الشهر المحرم حرمة ظهورى بالسعد العطارد طالع  
لستين مع سبع الى سبعماة من الهجرة الفراء سقنى المراضع  
cf. Br. Mus. Suppl., No. 245/4.

The date of his death does not appear therein. Brock. records his death in 832/1428. cf. Suppl., ii, 283,

Beginning :—

الحمد لله الكامن في كنه ذاته الكائن في عما (ء) غياباته.....اما بعد فاني  
استخرت الله تعالى في املاء هذا الكتاب المسمى بالكهف والرقيم في شرح  
بسم الله الرحمن الرحيم الخ

For other copies see Berlin, 3445; India Office, 666; Cairo, ii, 107, 116, 119; Râmpûr 362.

The work was printed repeatedly at Hydarabad and Cairo, in A. H. 1312, 1331, 1336, 1340. see Brock., Suppl., loc. cit.

foll. 113<sup>b</sup>—129<sup>b</sup>.

## VIII

# نسیم السحر

## NASÎM AS-SAḤAR

A very rare and useful work, treating of the Prophet's life and teachings from a mystical point of view with special reference to his commendable deeds, manners and characters.

By the same 'Abdalkarîm al-Jîlî.

Beginning : —

الحمد لله مبدع المعنى والصور ومبين آثار كماله الكامل الاثر.....اما بعد  
فهذه رسالة سماها لسان القدر بكتاب السحر عرج بالروض ثم عبر فهب عليه من  
المسك اثر الخ -

We learn from the author's prefatory note (fol. 114<sup>b</sup>) that the present treatise is really the 12th part of his voluminous work on the Prophet's life entitled **كتاب الناموس الاعظم** **والقاموس الاصغر** **الا قدم في معرفة قدر النبي صلى الله عليه وسلم** See also India Office, 664.

The work has been mentioned in Brock., ii, 206 and Cairo, ii, 119, vii, 273, under the title **لسان القدر بكتاب نسيم السحر** which is obviously incorrect.

The work is divided into twelve *Fâ'il*, each beginning with a separate preface and dealing with one particular aspect of the Prophet's life or teachings :—

I. Fol. 115<sup>a</sup>. الفصل الاول في سر تخلية صلى الله عليه وسلم واعتزاله عن الناس  
لانفراده برأيه -

II. Fol. 116<sup>a</sup>. الفصل الثاني في سر رعيه الاغنام والشاة ز من الصبا و درك  
الاحلام -

III. Fol. 117<sup>b</sup>. (الفصل الثالث) في سر سفره الى ارض الشام -

IV. Fol. 120<sup>a</sup>. الفصل الرابع (في سر قوله صلى الله عليه وسلم جعل رزق  
تحت رمي) -

- V. Fol. 121<sup>b</sup>. الفصل الخامس في سر قوله صلى الله عليه وسلم المرء حيث يضع نفسه -
- VI. Fol. 122<sup>b</sup>. الفصل السادس في منزلة صلى الله عليه وسلم في تحبيب النساء و تكثره من الزوجات وكون من أحب منهن حل له نكاحها في محكم الآيات الخ -
- VII. Fol. 124<sup>a</sup>. الفصل السابع في سر تحبيب الطيب إليه صلى الله عليه وسلم
- VIII. Fol. 125<sup>a</sup>. الفصل الثامن في سر جعله قرة عينه في الصلة عليه أكل السلام والصلة -
- IX. Fol. 126<sup>a</sup>. الفصل التاسع في سر شوقة صلى الله عليه وسلم إلى أخوانه الذين من بعده -
- X. Fol. 127<sup>b</sup>. الفصل العاشر في سر قوله صلى الله عليه وسلم لى وقت لا يسعني فيه ملك مقرب ولا نبي مرسل -
- XI. Fol. 127<sup>b</sup>. الفصل الحادى عشر في سر قوله صلى الله عليه وسلم لا أخصى ثناء عليك أنت كما أثنيت على نفسك -
- XII. Fol. 128<sup>b</sup>. الفصل الثاني عشر في سر قوله صلى الله عليه وسلم عند انتقاله من دار الدنيا إلى دار الآخرة في الرفق الأعلى من الجنة وكون ذلك آخره -

Other copies of the work have been noticed in Cairo, loc. cit. See also Brock., Suppl., ii, 284.

Not in Hâj. Kh.

foll. 130<sup>b</sup> – 134<sup>a</sup>.

IX

## حقيقة اليقين و زلفة التمكين

### HAQÎQAT AL-YAQÎN WA ZULFAT AT-TAMKÎN

This short treatise deals chiefly with the oneness of God, with reference to the theory of *وحدة الوجود* (Unity of being).

By the same 'Abdalkarîm al-Jîlî.

Beginning :—

حمد الله لصفاته توحيده لذاته فهو الواحد لاعن توحيد والحمدود قبل المد  
والتحميد.....اما بعد فان التوحيد عظيم شأنه عال مكانه لا يحظى بحقيقة الا  
أهل الكمال ولا تبلغ الى شاؤه الا افراد الرجال الخ .-

The above title is given in the present copy as well as in that noticed in Cairo, ii, 118. See also Berlin, 3221, where the words حقيقة اليقين are omitted from the title of the work. See also Brock., Suppl., ii, 284.

Not in Hâj. Kh.

fol. 134<sup>b</sup> – 155<sup>b</sup>.

X

## شرح مشكلات الفتوحات المكية وفتح المغلقات من العلوم البدنية

SHARH MUSHKILÂT AL-FUTÛHÂT AL-MAKKIYAH WA  
FATH AL-MUGLAQÂT MIN AL-'ULÛM AL-LADUNNÎYAH

A commentary on the difficult passages of Ibn al-'Arabî's well-known work *Al-Futûhât Al-Makkiyah*, for which see Lib. Cat., xiii, 865.

By the same al-Jîlî.

Beginning :—

الحمد لله فاتح مغلقات الابواب وموضخ ما انبع من مغيبات الغيوب على انسان  
من اجيائه من عباده الانجذاب.....اما بعد فانه لما كان العلم بالله اعظم العلوم قدرها  
وارفعها خيرا وادقها معنى واجلها سرا اذ هو الغرض اللازم الخ .-

The commentary deals specially, as stated in the preface, with the 559th *bab* of *Al-Futûhât*, in which the author has summed up his teachings in a condensed form.

fol. 140<sup>b</sup> and half portion of fol. 141<sup>a</sup> are blank. A note on the margin of fol. 140<sup>b</sup> indicates that these spaces were left blank in imitation of the original ms. from which the present one was transcribed.

For other copies of the work see Berlin, 2874; Cairo, ii, 91; Br. Mus., Suppl., 245/6; India Office, 693/1, 1288; See also Brock., i, 442 and Suppl.

Not in Hâj. Kh.

Foll. 156<sup>a</sup>–212<sup>a</sup>.

XI

# الكمالات الالهية في الصفات الحمدية

AL-KAMÂLÂT AL-ILÂHÎYAH FÎ AS-ŞIFÂT  
AL-MUHAMMADIYAH

A mystical treatise dealing with the distinctive attributes, the special qualities and the perfect manners of the Prophet which made him fitted to shoulder the responsibility of the prophetic mission and to link the mankind with his Creator.

By the same author.

Beginning :—

الحمدة الذي جعل ملائكة صلوات الله عليه وسلم مظہر الكمال ..... اما بعد فان لسان  
الكمال لم ينزل متادبا في الاكوان بانصح مقال هلموا إلى حقائقكم الالهية من  
طريق الحال والجمال الخ .

The work is divided into the following four *bâb* :—

I. Fol. 157<sup>b</sup>. الباب الاول في معرفة ان ملائكة صلوات الله عليه وسلم هو النسبة  
بین الله و عبده .

II. Fol. 159<sup>a</sup>. الباب الثاني في معرفة ما في الاسماء والصفات وما ينبعى  
ان ينسب اليه وما ينبعى ان تزهه عنه .

III. Fol. 187<sup>a</sup>. الباب الثالث في اتصف ملائكة صلوات الله عليه وسلم بالاسماء والصفات

IV. Fol. 204<sup>b</sup>. الباب الرابع في معرفة ما في الانسان من الامور الكمالية  
والصفات الالهية وبيان كيفية الاتصال الى ذلك .

The author states in the preface (fol. 157<sup>b</sup>) that he had been desiring to compose the present work since long ; but he could not execute his long cherished desire until the 1st Rabi' I, 803 A. H., when he got some inspiration at Gazzah. He frequently mentions his inspirations, which he got in the course of writing the present work. In one of them he claims that the arguments contained in the work were dictated to him by the Prophet himself, who also authorised him to record the fact and to attribute the arguments to him. In this connection the following passage from the text may be quoted here (fol. 193<sup>a</sup>.)

هذه المسألة تلقيناها من رسول الله صلوات الله عليه وسلم بمحاجتها الى ذكرتها في

هذا المكان، وبعد ان امليتها في الكتاب اشار الى ان اذكر تلقينه لي في هذا الموضوع  
واسند ذلك اليه كما وضعته فمن شاء فليؤمن ومن شاء فليكفر -

An autograph copy of the work is noticed in Cairo, ii, 127.

For other copies see Paris, 1338 ; and Brock., Suppl., ii, 284.

Not. in Hâj Kh.

foll. 213<sup>b</sup> – 235<sup>a</sup>.

## XII

### المنظار الالهية

#### AL-MANÂZIR AL-ILÂHÎYAH

A work treating of the manifestation of divine powers unto man, divided into 93 *Manzâr* (scene), each of them followed by a section termed (misfortune).

By the same author.

Beginning :—

الحمد لله ذي المناظر العلية و المحاضر السنية و المشاهد القيومية .....اما بعد فان  
المنظار الالهية حاضر جمال العلوم اللدنية و ان تفصيلها لا يكون الا عن موهبة  
تابعة الهيئة الخ -

For other copies of the work see Berlin, 3306 ; India Office, 603/3 ;  
Cairo, vii, 386 ; see also Brock., Suppl., ii, 284.

foll. 235<sup>b</sup> – 249<sup>b</sup>.

## XIII

### الامر المحكم المربوط فيما يلزم اهل طريق الله من الشروط

#### AL-AMR AL-MUHKAM AL-MARBÛT FÎMÂ YALZAM AHL TARIQ AL-LÂH MIN ASH-SHURÛT

A mystical treatise treating of the conditions to be fulfilled and the observances to be followed by a *Shaikh* and his *murîd*.

By Muhyîaddîn Ibn al-'Arabî (d. 638/1240). See No. 2789/1.

Beginning :—

قال الشيخ الإمام .....الحمد لله الذي هدانا لهذا وما كنا لننتدی لو لا ان هدانا  
الله لما قال تعالى لنبيه صلى الله عليه وسلم وانذر عشيرتك الا قرین الخ

The work was commented upon by Aḥmad bin ‘Abdalqādir ad-Dau‘anī (d. 1052/1642). cf. Brock., i, 444; and India Office, 698/2, 1263.

For other copies see Goth., 914/3; Wien, 1909; Paris, 1337/11; Ḵṣafīyah, 573; Cairo, ii, 131; Rāmpūr, 329; India Office, 1263; See also Brock., Suppl., i, 796. For editions see Sarkīs, 177-8, 1966; and Brock., Suppl., loc. cit.

foll. 250<sup>a</sup> - 257<sup>b</sup>.

XIV

## الجواب المستقيم عما سأله الترمذى الحكيم

AL-JAWĀB AL-MUSTAQĪM ‘AMMĀ SA’ALA ‘ANHU  
AT-TIRMIDĪ AL-HAKĪM

A mystical treatise written in the form of questions and answers by the author of the preceding work.

We learn from the preface that Muḥammad bin ‘Alī (commonly called, At-Tirmidī al-Hakīm) wrote a mystical work entitled *Khatm al-Auliā’* (ختم الأولياء) (Haj. Kh. iii, 131, calls it *Khatm al-Anbiyā’* (ختم الانبياء), which contained some mystical questions. Being requested by some of his friends, our author wrote the present work answering those questions.

This At-Tirmidī al-Hakīm, a great mystic and theologian of the Shāfi‘ī School of jurisprudence, was a native of Khurāsān. He died in 320/932. Haj. Kh., loc. cit., mentions his death in A. H. 255; but it is incorrect, because he was certainly alive up to 285/898, when he delivered his lectures at Nīsapūr. see As-Subkī’s Tabaqāt Ash-Shāfi‘iyah, ii, 20. See also Dastūr al-I'lām fol. 26<sup>b</sup>; Sarkīs 633. For further bibliography see Brock. Suppl. i, 356.

Beginning:—

الحمد لله رب العالمين و صلى الله على سيدنا محمد و على آله ..... سأله ايتها الاخ  
الولي الحكيم ان اشرح لك المسائل الروحانية التي اودعها الامام ابو عبدالله محمد بن  
علي الترمذى ..... في كتاب ختم الاولياء له فاجبتك الى ذلك جواب من شاهد  
وحقق الخ

There seems to be a clerical mistake in the present ms. in entitling the

الجواب المستقيم. The correct title of the work as found in that noticed in Berlin, No. 2998 is - الجواب المستقيم عَنْ سُؤالِ عَنِ التَّرْمِذِيِّ الْحَكِيمِ

After introduction, the work proper begins thus :—

السؤال الاول قال الحكيم الترمذى قدس الله سره كم عدد منازل الاولاء  
الجواب هى مائتا الف وثمانية واربعون الفا الخ -

The work contains altogether 155 questions and answers, most of them being very short.

For other copies see Berlin., loc. cit. and Brock., Suppl. i, 800.

fol. 258<sup>b</sup>—263<sup>a</sup>.

XV

## كتاب الكنه مما لا بد للمرشد منه

KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU.

A copy of Ibn al-'Arabî's treatise on the duties of novices. see Lib., Cat., xiii, 955/1. At the end of the present ms. (fol. 263<sup>a</sup>) Khawâss (peculiarities) of sûrat al-Kahf, سورة الكهف, (chapter xviii) have been quoted from Ibn Kašîr's (d. 774/1373) commentary on the Qur'ân, for which see Sarkîs, 226.

The work was printed with Al-Ġazzâlî's Ar-Risâlat Al-Ladunnîyah in Egypt A. H. 1328 (Sarkîs, 179).

fol. 263<sup>b</sup>—268<sup>b</sup>.

XVI

## مرآة العارفين فيما يتبين بين العبادين

MIR'ÂT AL-ĀRIFÎN FÎMÂ YATAMAYYAZ BAIN AL-ÂBIDÎN.

A short and very rare treatise treating of the beauties and secrets of Sûrat al-Fâtiħah, as understood and discovered by Sûfîs. An attempt has been made to explain the various aspects of Al-Fâtiħah by drawing circles and dividing them into different parts as practised in Geometry.

Beginning :—

الحمد لله الذى اخرج من النون ما ادرج في القلم وابرز الى الوجود ما كثرف  
العدم.....اما بعد فاني اجبت سوالك ايها الولد الصالح لما سالتني ان اثبت وارقم  
لك في المختصر شيئاً ما قدر الله لي في تحقيق فاتحة الكتاب الخ -

The work has not been mentioned in any catalogue. Our ms. is also silent as to its authorship. Hâj. Kh. v, 483, however, refers to a work *مرآة العارفين* by Ibn al-'Arabî. In the absence of any evidence to the contrary, there is no difficulty in accepting Ibn al-'Arabî as the author of the present work. But the following passage in the text (fol. 265<sup>b</sup>) :

كما قال الشيخ الكامل الفرد الجامع ابن عربي نفعنا الله به آمين -  
إنا القران والسبع المثاني وروح الله لا روح الا واني

in which Ibn al-'Arabî is referred to by the author as an authority, does not support Hâj. Kh.'s statement. Another work with the title *مرآة العارفين* is noticed in Âşafîyah 723 and Râmpûr 364, but without establishing its authorship. It seems to be another work.

No other copy of the work is known. According to Brock., Suppl. i, 801, a work entitled *Mir't al-'Arifin* (*مرآة العارفين*) ascribed to Şadraddîn is noticed in Paris 6640.

foll. 168<sup>b</sup>—340<sup>a</sup>.

## XVII

### شرح الأسماء الحسني

#### SHARH AL-ASMÂ' AL-HUSNÂ

The above title is borrowed from Hâj. Kh., iv, 26, where the work is fully described. The present ms. bears the title *Risâlat fî Tafsîr Asmâ'allâh Al-Husnâ*. The work deals with hundred and one names of God, contained in the Holy Qur'ân and tries to explain their virtues according to the Sûfi doctrine. It appears from a perusal of the text that the author has made an exhaustive study of the Qur'ân for the purpose and in each case has referred to a particular verse (آية) and chapter (سورة).

In most cases, the author has based his version on the following authoritative works on the subject :

- (i) *Al-Asmâ' wa As-Sifât* (الاسماء والصفات) (noticed in Hâj. Kh., iv, 23, under title *Sharh Asmâ'* [Allâh] *Al-Husnâ*) by Abû Bakr Ahmad bin Husain bin 'Alî al-Baihaqî (ابو بكر احمد بن حسين بن علي البهقي) (d. 458/1066 ; see Lib., Cat. x, 492), mentioned in the text as (ابو بكر محمد البهقي) (fol. 269<sup>a</sup>) see also Hâj. Kh., iv, 26.

- (ii) *Al-Maqṣad Al-Asnā fī Sharḥ Asmā' Allāh Al-Husnā* المقصد الاسم في شرح اسماء الله الحسنى by Abū Ḥāmid Muḥammad bin Muḥammad al-Ġazzālī (d. 505/1111) see Sarkīs, 1415.
- (iii) *Sharḥ Maāni' Asmā' Allāh Al-Husnā* شرح معانى اسماء الله الحسنى by Abu'l-Ḥukm 'Abdassalām bin 'Abdarrahmān, commonly called Ibn Barrajān al-Ishbili (d. 536/1141), for a copy of which see Br. Mus., 1612 (erroneously mentioned in the text as ابن مرجان (fol. 269<sup>a</sup>))

The procedure adopted by the author is that he first mentions a name of God with reference to a particular verse (آية) and chapter (سورة), and then narrates in each case what has been said by the three abovementioned authorities. It is also mentioned in each case whether the aforesaid authorities agree with each other or not (cf. Ḥāj. Kh. loc. cit.)

The names or attributes, thus arranged in this work, number in all 146 (see *Sharḥ Fuṣūṣ al-Ḥikam* by the same author, No. 2789/22 below fol. 422<sup>a</sup>).

Beginning :—

الحمد لله الواحد ذاتا و صفاتا و افعالا المنفرد وحده بالديمومة كلاما ..... وبعد  
فقد استخرت الله تعالى في ذكر شيئا من معانى الاسماء الاليمية الواردة في الكتاب  
العزيز مرتبا لها على حكم ما وردت فيه من اول الفاتحة الى سورة الناس الخ .

Author: 'Afifaddīn Sulaimān bin 'Alī bin 'Abdallāh at-Tilimsāni عفيف الدين سليمان بن علي بن عبد الله التلمساني a great šūfi and a man of piety and learning. He has been spoken of in high terms by eminent šūfis. He was one of the great šūfi poets, known for their mystical poems. His son, Muḥammad bin Sulaimān was also a great poet. (see No. 2795/ii, below). He composed several works on different branches of learning. Besides the present work and those mentioned in Brock. (i, 200, 258, 433, 455,) we have been able to find out the following works of him :—

- (i) A commentary upon *Al-Qaṣīdat At-Tâ'īyah* (Dastûr al-Ilām fol. 26<sup>b</sup>).
- (ii) *Sharḥ Al-Fātiḥah* (cf. present ms. foll. 301<sup>a</sup>, 319<sup>a</sup>).

On account of his mystical views, he was called heretic by no less a

personage than *Ad-Dahabî* (d. 748/1348). The author of *Mir'ât al-Janâñ* (fol. 434<sup>b</sup>), while defending the author, has tried his level best to accuse *ad-Dahabî* of bigotry and prejudice against šûfîs. He was a pupil of *Ash-Shaikh al-Akbar Ibn al-'Arabî*. Born in 613/1216 and died in 690/1291. For further particulars of his life see *Dastûr al-I'lâm* fol. 26<sup>b</sup>; *Mir'ât al-Janâñ* fol. 434<sup>b</sup>; *Nafahât al-Urs*, fol. 262; *Safînat al-Auliyâ* p. 312; See also H. Kh. loc. cit.; and Brock., i, 285 and Suppl.

No other copy is known.

Not in Brock.

foll. 340<sup>b</sup>—342<sup>a</sup>

### XVIII

## الإفادة لمن اراد الاستفادة

AL-IFÂDAH LI MAN ARÂD AL-ISTIFÂDAH

The present ms. does not bear the title or the author's name. However, we have succeeded in finding out a work of *Ibn 'Arabî* (d. 638/1240), entitled *الإفادة لمن اراد الاستفادة* and noticed in Berlin 2937, the beginning and the end of which tally exactly with those of the present ms. Hence, we may safely conclude that the present ms. is of *Ibn 'Arabî*.

Beginning :-

حضرت (Sic حصر) امهات المعرف و عدم حصر ما تنتهي اليه المولدات  
فن العوارف امر الله تعالى نبيه الخ .

The work deals with various kinds of knowledge. It says that the principal heads of knowledge are limited e. g. 49995 in number and the off-shoots branching from these have no limit.

The only other copy has been noticed in Berlin loc. cit. A work entitled *الإفادة* has been mentioned in Râmpûr, p. 339. See also Brock., Suppl., i, 801.

foll. 342<sup>b</sup>—347<sup>b</sup>.

### XIX

## هياكل النور

HAYÂKIL AN-NÛR.

A short treatise on Metaphysics.

By *Shihâbuddîn Abu al-Futûh Yahyâ bin Habash bin Amîrak as-Suhrawardî* al-Maqtûl اميرك بن حبش بن ابوالفتوح يحيى شهاب الدين

**السهر وردی المقتول**, a famous šūṭī philosopher of the 6th century A. H. He studied philosophy and the elements of jurisprudence under Shaikh Majdaddîn al-Jîlî at Marâgâh and continued his studies with him till he attained pre-eminence in these two branches of learning. He is highly spoken of by the author of Ṭabaqât al-Atîbbâ'. He belonged to the Shâfi'i school of jurisprudence but was suspected of holding heretical views, disbelieving in God and following the creed of ancient philosophers. These suspicions gained so much ground that when he reached Halab (579/1183), the 'Ulamâ' of the place issued a *fatwâ*, declaring him a heretic and liable to be put to death. He was imprisoned by the order of Sultân Al-Malik az-Zâhir (582-613/1186-1216), son of Sultân Salâhuddin and sovereign of Halab and then strangled in pursuance to Sultân Salâhuddin's own advice. It was in the castle of Halab, on the 5th Rajab 587/29-7-1191 that the execution took place. He composed many works of which 34 are enumerated in Brock., Suppl., i, 781-3. For further particulars of his life and academical attainments see Ibn Khallikân (De Slane's translation) pp. 153-8; *Irshâd al-Arîb*, vii, pp. 26-972; *Nafahât al-Ums* pp. 384-5 : and Brock., Suppl., loc. cit.

Beginning :—

يا قيوم ايدنا بالنور و ثبتنا على النور ..... هذه هيكل النور قدس الله  
النفوس القابلات للهداي ..... المهيكل الاول كل ما يقصد اليه بالاشارة الحسينية  
فهو جسم الخ .

Due to its importance the work has been commented upon by good many scholars. See Lib. Cat., xxi, 2352-5 and Brock. loc. cit.

For other copies see Âṣafiyâh. 1216, 1720 ; Camber. Suppl., 1375 ; see also Brock. loc. cit.

Printed at Cairo A. H. 1335 with another work **عيائب النصوص في تهذيب النصوص** (Sarkîs, 1061).

fol. 348<sup>b</sup>—396<sup>b</sup>

XX

## شرح فصوص المعلم الثاني

SHARH FUŞUŞ AL-MU'ALLIM AS-SÂNÎ

A copy of a useful commentary upon Al-Fârâbî's *Fuşûş* (for a copy of which see No. 2789/21 below), dealing specially with its difficult passages and exposing their meanings.

Beginning :—

الحمد لله الذي انشأ هو يات الماهيات بالقضاء السابق على القدر ..... و بعد فما شاهدت العقول السليمة والطبع المستقيمة بان للعلوم شرفا و جلالا و ابهة و جمالا خصوصا للعلم المسمى بالحكمة النظرية الخ .

Commentator: The present ms. does not bear the commentator's name. It appears, however, from a copy of the present commentary noticed in Wien No. 1518/2, the beginning of which agrees fully with that of ours, that the full name of the commentator is Al-Amîr Ismâ'îl al-Husainî al-Ğâzânî (الامير اسماعيل الحسيني الغازاني) (Brock., Suppl., i p. 377, erroneously calls him al-Fârâni. He was a distinguished scholar and a pupil of Jalâladdîn ad-Dawwânî (d. 907/1502). He completed this work on Friday 15th, Rabi' II, 896/25-2-1491 and dedicated it to Giyâşaddîn al-Wâsiq Billâh Abu al-Muzaffar Ya'qûb Bahâdur Khan غیاث الدین الواقع (884-896/1479-1491), the most prominent of the Aqqunlî rulers of Âdarbijân (cf. fol. 349<sup>a</sup> and Wien loc. cit.) The exact dates about his life are not known and the books of reference fail to provide us with full accounts of his life and works. However, the author of *Habîb as-Siyar*, vol. ii, part iv, p. 15, mentions him among those who flourished in the reign of Aqqunlî Turkamân rulers of Âdarbijân (871-907/1466-1502) and died in the early days of Ismâ'îl (907-930/1502-1524), the founder of the Şafavide dynasty. Thus we can safely conclude that our author passed most of his life in the latter part of the 9th century and that his death took place in the first decade of the 10th century, A. H. sometime after 907/1502.

For other copies see Wien loc. cit. ; and Brock., Suppl., loc. cit.

An abridgement of the present commentary with the text was published by M. Horton in 1904 (cf. Brock. loc. cit.)

fol. 396<sup>b</sup>—403<sup>a</sup>.

## XXI

# فصول في الحكمة

## FUŞÜŞ Fİ AL-HIKMAH

A copy of Al-Fârâbi's well-known treatise *Fuşüs* consisting of miscellaneous discussion on logic, metaphysics and philosophy.

Author :—Abū Naṣr Muḥammad bin Ṭarkhān al-Fārābī, ابو نصر محمد بن محمد طرخان الفارابي, the most distinguished of the Muslim philosophers (d. 339/950 ; see Lib., Cat., xxi, 2336).

Beginning :—

الامور التي قبلنا لكل منها مهيبة وهوية وليس مهيبة هوية ولا داخلة  
في هيته الخ

The work is divided into seventy فصل, most of them being very short.

The work has been printed repeatedly at Cairo, Hyderabad and Stambul. cf. Brock., i, 219 and Suppl. See also Iktifā' al-Qunū' p. 185 ; and Sarkîs, 1426.

For commentaries upon it see No. 2789/20 above and Brock. Suppl., loc. cit.

For other copies see Berlin, 2294, 10313 ; Br. Mus., 425/4 ; Wien, 1518/1. See also Brock. loc. cit.

foll. 403<sup>b</sup>—443<sup>b</sup>.

## XXII

### شرح فصول الحكم SHARH FUŞUŞ AL-HIKAM

A Commentary on Ibn 'Arabî's celebrated work *Fuşûş al-Hikam* (for a copy of which and commentaries thereupon see Lib., Cat. xiii, 870-881). The commentator confines himself to an explanation of difficult mystical theories and phrases contained in the text.

By 'Afîfaddin Sulaimân bin 'Alî bin 'Abdallâh at-Tilimsâni, a pupil of the author, Ibn 'Arabî (d. 638/1240) and a great mystic scholar (d. 690/1291 ; see No. 2789/17 above).

Beginning :—

الحمد لله وسلام على عباده الذين اصطفى وخص من بينهم محمد [1] المصطفى.....  
يقول العبد الفقير الى الله.....انني لا رأيت اخري وولي قابي السيد الاجل  
باب القاسم عبد الكريم ابن الحسين ابى بكر الطبرى الخ

The commentary was composed at the request of one Abu'l Qâsim 'Abdalkarîm bin Al-Husain Abî Bakr at-Tabarî as stated in the text (see the begining quoted above).

For other copies see Cairo, ii, 123 ; Waliaddîn, 1714-5.

foll. 444<sup>b</sup>—490<sup>b</sup>.

XXIII

كتاب العباد لـ

## KITÂB AL-A'BÂDILAH

A very important mystical work, treating of "truths," discovered by various eminent *sûfîs*, named 'Abdallâh' through their insight and penetration into the secrets of the Universe.

By Muhyîaddîn Ibn 'Arabî (d. 638/1240 ; see No. 2789/1 above).

## Beginning :-

الحمد لله بحمد الله فانه اوف و له المقام الاخلص الاصغر .....فاني ذاكر في  
هذا الكتاب ما نطقت به السنة العبادلة عند تحقیقهم بما حققهم به الحق في سرایرهم  
وما ترجمته لقلوب العارفین الخ -

The 'Abâdîlah (Şûfîs named 'Abdallâh ; عبادلة being plural of عبد الله) whose revealed truths or mystical explanations have been recorded in the present ms., are hundred in number. cf. Cairo, ii, 105. Each name is followed by his views introduced by the word قل. For a complete list and critical analysis of the contents see India Office, No. 1261.

For other copies of the work see Berlin, 2979; Cairo, loc. cit.; India Office, loc. cit.; Brock., Suppl., i, 799.

foll. 491<sup>a</sup>—516<sup>a</sup>.

xxiv

## كشف الاسرار عما خفي من الافكار

## KASHE AL-ASRÂR 'AMMÂ KHAFIYA MIN AL-AFKÂR

An incomplete copy of Ibn al-'Imâd al-Aqfahsî's (d. 708/1405) *Kashf al-Asrâr*. One folio in the end seems to have been omitted. For a complete and correct copy of the work and the author's life see Lib. Cat., xiii, 914.

It may be added here that the work was printed in Egypt A.H. 1315 (Sarkis, 463).

foll. 516<sup>b</sup>—542<sup>b</sup>.

XXV

## امحاض النصيحة الصحيحة عن امراض باطل النصيحة النطيبة

IMHÂD AN-NÂŞİHAT AŞ-ŞAHÎHÂH 'AN AMRÂD BÂTIL  
AN-NÂŞİHAT AN-NATİHÂH

An incomplete copy of a work refuting the charges levelled against šûfîs in general and Ibn 'Arabî (d. 638/1240) in particular.

Author: Zainaddîn 'Alî bin Ahmâd bin 'Alî bin Ahmâd al-Makhdûmî  
فِينَ الدِّينِ عَلَى بْنِ أَحْمَدَ بْنِ عَلَى بْنِ أَحْمَدَ الْخُدُوْمِيُّ الْمَهَافِيُّ  
al-Mahâ'imî al-Hindi, an Indian scholar of considerable repute (d. 'Jumâdâ I' 835/Jan 1432; see Lib. Cat., xiii, 863; xviii, 1416).

Beginning:—

الحمد لله الذي أنزل كتابه الذي جعله للمهدى وبيان ..... و بعد فقد طبع علينا  
من اليمن اليمين من البقعة المباركة زيد الخ -

The work was composed, as stated by the author (fol. 518<sup>b</sup>), in reply to another work entitled *An-Nâşîhâh* in which šûfîs and specially Ibn 'Arabî were criticised and called heretics. A special feature of the work is that the author of *An-Nâşîhâh* is frequently called احق (fol. 535<sup>b</sup>) الثور (fol. 535<sup>b</sup>, 534<sup>b</sup>), الحمار (fol. 534<sup>a</sup>) and by other similar distasteful names.

The work has not been mentioned in books of reference. The present, perhaps, unique copy, is incomplete. It ends abruptly thus:

ومن توهم هذا التيس المتكس -

No other copy is known.

foll. 543<sup>a</sup>—552<sup>b</sup>.

XVI

## (قطعة من كتاب في العقائد)

QIT'AT MIN KITÂB FI AL-'AQÂ'ID

A fragment of a treatise on theology. Some folios are wanting in the beginning as well as in the end.

The present ms. opens abruptly thus (fol. 543<sup>a</sup>) :  
 ابو بکر والامام الغزالی والکیا المہاسی و حکاہ الفخر [Sic] الدین عن  
 جمھور الحققین قال و کلام الصوفیة یشعر به و لم هذا قال الجنید و الله ما عرف  
 الله الا الله ..... و عن الشافعی رحمه الله من انتهض لطلب مدبره فانتهی الى الخ -

The work ends as follows (fol. 552<sup>b</sup>) :  
 هذا مذهب اهل السنة و جميع المحدثین من الفقهاء والنظر خلافاً لمن انکره  
 و ابطل امره من الخارج -

The latest authority quoted is As-Suyūṭī (d. 911/1505). Therefore we can say that probably the author of the present ms. flourished not earlier than the tenth century A. H.

All the works of this Majmū'ah are in one hand. Written in clear Naskh. Slightly worm-eaten. Last few folios are badly damaged.

Not dated. Probably 11th century A. H.

An anonymous note by some previous owner, on the cover indicates that the ms. was purchased by him in 1145 A. H.

### No. 2790

fol. 57 ; Lines 31 ; Size 16 x 6 ; 8 x 6.

#### AL-MAJMŪ'AH

The present Majmū'ah contains three works on different subjects by the same author.

fol. 1<sup>b</sup> – 5<sup>b</sup>.

I

#### (الحاشیة علی تفسیر الفاتحة)

#### AL-HĀSHIYAH 'ALĀ TAFSIR AL-FĀTIHAH

A very rare and valuable copy of an authoritative gloss by Al-Qūnawī on some difficult passages of his own well-known commentary upon sūrat al-Fātihah (سورة الفاتحة), entitled *I'jāz al-Bayān fī Kashf Ba'd Asrār Umm al-Qur'ān* اعجاز البيان في كشف بعض اسرار ام القرآن. For a copy of which see Lib. Cat. xviii, 1456-7, where it has been noticed under the title *I'jāz al-Bayān fī Tafsīr Umm al-Qur'ān* اعجاز البيان في تفسير ام القرآن.

The author, whose full name is Ṣadraddîn Abu'l Ma'âlî Muḥammad bin Ishaq bin Muḥammad al-Qûnawî, was one of the greatest šûfi scholars (d. 672/1273; see Lib. Cat. xiii, 873).

Beginning :—

الحمد لله رب العالمين وبعد فهم هذه كلامات على حل بعض الفاظ تفسير الفاتحة لللامام صدر الدين القونوي وهي له ايضا رحمة الله..... قال..... في حل قوله في شرح الفاتحة المرتبة الجامعية بين الغيب..... اعلم ان غرضي من هذا التعليل في الارادة الخ -

The gloss has not been referred to in the books of reference or mentioned in any catalogue. The present copy bears neither the author's name nor the title. A misleading statement (e.g. حاشيه فناري بر شرح فاتحة الكتاب on the cover) would suggest that the present gloss is by Shamsaddîn al-Fanârî (d. 834/1431). But the following passage in the beginning of the text (fol. 1<sup>b</sup>) :

فهذه كلامات على حل بعض الفاظ الخ -

indicates beyond any doubt that the gloss also is by al-Qûnawî, the author of the commentary itself.

No other copy of the work is known.

Neither in H. Kh. nor in Brock.

foll. 6<sup>a</sup> – 36<sup>b</sup>.

## II

# مفتاح الغيب

MIFTÂH AL-ĞAIB

A valuable work discussing metaphysical and mystical problems.

By the same Ṣadraddîn al-Qûnawî.

Beginning :—

الحمد لله رب العالمين اللهم احمد نفسك عن امرته ان يتذذك وكيل احتما  
منك اليك متهدنا بك لا مقتضا ولا مقصولا ..... وبعد فان العلوم منها امهات  
اصيلية و فروع تفصيلية و تشتراك في ان لكل واحد منها موضوعات الخ -

The ms. bears neither the title nor the author's name. The above title is borrowed from Berlin 3212 and Wien 1914, where the contents are fully described, and the beginnings of which agree with those of our copy. In our handlist No. 2581/2, the work has been erroneously ascribed to Ibn 'Arabî, the teacher of al-Qûnawî.

The work has been commented upon extensively. For a copy of a commentary by Shamsaddîn al-Fanârî entitled *Mîshâh al-Urs* (مسح انس), see Lib. Cat. xiii, 916. See also H. Kh., vi, 26, and Brock., Suppl., i, 807-8.

For other copies of the work see Berlin, 3212-3; Wien, 1914; Cairo, vii, 382, 518; Âṣafiyah, 57/3; Cambridge, 1074; Cam. Supp., 1225; and Brock, loc. cit.

foll. 37<sup>b</sup> - 62<sup>b</sup>.

III

## شرح الاحاديث الأربعينية

# SHARH AL-AHĀDĪS AL-ARBA'ĪNIYAH

A useful work containing a collection of forty Ahâdîs with a commentary upon the same.

By the same al-Qûnawî.

**Beginning :—**

الحمد لله الذي زين ساء الملة الخنفية بنجوم الاحكام الشرعية..... وبعد فان  
جماعة من اهل الفضل والدين لما ثبت عندهم الخ -

The main work, after the introduction begins thus :—

الحاديـث الاول ثبت باسـنـاد متـصل ..... ان بـعـض اصحابـه شـكـى اليـه الفـقـرـ  
والـعـيـلةـ الخـ .

Each *Hadîs* is followed by a detailed commentary which opens with the words **کشف سرہ و ایضاح معناہ**.

The work was composed according to the practice among the traditionists of compiling collections of any forty *Hadîṣ*, called اربعين. For full significance of this practice and various other collections see, Lib. Cat., V, 274-291. Unfortunately, it was left incomplete by the author. cf. *Miftâḥ as-Sâ'âdah*, ii, 452 ; and *Sarkîs*, 1532. The present copy ends

with the twenty-seventh *Hadîs*. A copy of the work noticed in Berlin, 1471, however, ends with the 29th *Hadîs*.

For other copies see Berlin, loc. cit. ; Leid., 1743 ; See also H. Kh., iv, 32, where the full title runs thus : **كشف استار جواهر الحكم المستخرجة الموروثة من جوامع الكلم**.

All are in one hand. Written in Arabian *Naskh*. Not dated. Apparently 11th century A. H.

The hand-writing of the present ms. is identical with that of MSS. Nos. 833, 871, 873 (Vol. xiii), 1457 (xviii), all dated 1045/1636. The scribe's full name is **ابوالود نورالدين بن احمد الواقى الا زهري الشافعى**

### No. 2791

foll. 139 ; Lines 14 to 20 ; Size 8 × 5 ; 4 × 4.

#### AL-MAJMÛ'AH

A Majmû'ah containing six treatises on different subjects by different authours.

foll. 1<sup>b</sup>.

#### (دعا)

DU'Â'

An anonymous prayer beginning with :

اللهم انى اسألك من النعمه تمامها و من العصمه دوامها و من الرحمة  
شمولها الخ -

Foll. 2<sup>a</sup>.

II

#### (دعا عظيم)

DU'Â' AZÎM

An anonymous prayer (دعا) to be recited after the morning prayer (صلوة الفجر).

Beginning :—

هذا دعاء عظيم يقرأ بعد صلاة الصبح اللهم بنور بهاء عرشك من دعاني  
احتجلبت الخ -

foll. 2<sup>b</sup>—5<sup>a</sup>.

## III

## استغفار عظيم

ISTIGFÂR 'AZÍM

An anonymous versified دعاء (a sort of seeking forgiveness of God), beginning with :

|                             |                                 |
|-----------------------------|---------------------------------|
| رمى حياني دعا(ي)            | طلبني قسمى                      |
| ذكرى انيسى اقتضى مبتدى كلام | استغفر الله مجرى الفلك في الظلم |
| على عباب من التيار ملطم     |                                 |

The whole استغفار is composed of 35 couplets, each couplet consisting of five hemistichs (مصراع).

On foll. 5<sup>a</sup>—6<sup>b</sup> are extracts from different poets.

foll. 6<sup>b</sup>—7<sup>b</sup>.

## IV

## في فضائل القهوة و منافعها

FÎ FADÂ'IL AL-QAHWAT WA MANÂFI'IHÂ

A rare copy of short treatise on the excellences of coffee and its beneficial effects on the body and soul.

By Nûraddîn Abu'l Irshâd 'Alî bin Muhammâd Zain al-'Abidîn نور الدين ابوالارشاد على بن محمد زين العابدين الاجهوري الماليكي, an eminent doctor of the Mâlikî school of Law (d. i. Jûmâdâ I, 1066/26. 2. 1656 ; cf. Brock. Suppl., ii, 437 ; and Lib. Cat., xv, 1030).

Beginning :—

الحمد لله رب العالمين و به نستعين ..... و بعد فيقول ..... على بن محمد المدعا  
زين بن عبد الرحمن الاجهوري الماليكي ..... هذه اوراق لطيفة في فضائل القهوة ابن  
والقشر ايضا الخ -

The work, as stated by the author in the preface, is based on a similar work of Ibn 'Alwân (d. 665/1266 ; see No. 2791/6, below). Other prominent shûfîs are also quoted.

The above title is borrowed from Brock., ii, 317<sup>a</sup>. A copy of the work is noticed in Cairo, vii, 107, under the title of مقدمة في فضل البن, but the beginning does not agree with that of the present copy. A misleading note in another hand at the top of folio 6<sup>b</sup>, is apt to suggest that the ms. is the work entitled الطب الصوفي by Ibn 'Alwân.

For another copy of the work see Gotha, 2101/2.

foll. 8<sup>a</sup>—9<sup>b</sup>.

V

## دعا ابو حنيفة

### DU'Â' ABÎ HANÎFAH

A prayer, ascribed to Al-Imâm Abû Hanîfah (d. 150/767), beginning with :

قال حفص بن غياث.....صلى الامام ابو حنيفة..... قال اني دعوت الله باسأئله على حروف اب ت ث وهي آية واحدة من قوله تعالى مهد رسول الله الى آخر السورة او لها ميم وآخرها صاد فمن دعاء الله الخ .

It is narrated by Hafṣ bin Ḥiyâṣ (d. 196/811), one of the Imam's favourite pupils and eminent doctors of the Hanâfi school of Law (fol. 8<sup>a</sup>).

The prayer begins thus :

اللهم انت من ان حبيب مؤمن مهيمن ملك الخ -  
اللهم انت حى حنان حليم حميد الخ -  
اللهم انت ديان دائم الخ -

The whole prayer (دعا) is arranged in this form, each piece beginning with one of the letters of the alphabet contained in the Qur'ânic verse (مدد رسول الله والذين معه الخ) chapter, xl, 29).

The last piece begins with the letter (ص) as follows :

اللهم انت صمد صادق تصدق على بالجنة الخ -

Fol. 10<sup>a</sup> contains a commentary on the Qur'ânic verse (آية) علیکم فی الدین من حرج (xxii, 77). Similarly fol. 11<sup>a</sup> contains two verses with a criticism thereon.

The above treatises are in one hand. Written in clear Naskh. Not dated. Probably beginning of the 12th century A. H.

foll. 12<sup>a</sup>—126<sup>a</sup>.

## VI

# كتاب التوحيد الأعظم المبلغ من لا يعلم إلى رتب من يعلم

**KITÂB AT-TAUHÎD AL-A'ZAM AL-MUBLIQ MAN LÂ YA'LAM  
ILÂ RUTAB MAN YA'LAM**

A very rare copy of a mystical work treating of the attributes of God, prayers, their significance, piety, sermon and various other important points connected with šûfism. The work is composed of numberless separate *faṣl*.

Beginning :—

الحق على الحقيقة واوضاع الطريقة من لم يجده العقول الصافية والاسرار الموجبة  
النافية سبيلاً الى نفيه ولا طريقاً الى جحوده الخ.

Author :—Abu'l Hasan Ṣafiaddîn Ahmad bin 'Aṭṭâf bin 'Alwân ابو الحسن صفی الدین احمد بن عطاف بن علوان الیمنی surnamed Ibn 'Alwân ابن علوان, a great šûfi of Yemen. He was born at 'Uqâqâh—a village in the neighbourhood of *Jabal-i-Şabr* and brought up at *Du'ljanâ* under the guidance of his father, who was *Kâtib al-Inshâ* to Al-Malik Al-Mas'ûd (612-625/1215-1228), the last of the Ayyûbî's in Yemen. Due to his father's high position, he succeeded in receiving the best education possible and became well-versed in grammar, calligraphy and poetry. Afterwards he took to šûfism and made his mark as the greatest šûfi of Yemen. Many instances of *Karâmât* (thaumaturgy) are attributed to him. In the latter part of his life, he married and settled at Yafrus (يفرس ; vide Al-'Uqûd Al-Lu'lu'iyyah p. 163 ; *Tuhfat az-Zaman* fol. 112<sup>a</sup> ; Brock., Suppl., i, 806, calls it *Tafrush*). He died there on the 20th Rajab 665/16. 4. 1267 (the corresponding date e. g. 1266, as given in Brock., loc. cit., is not correct).

For further particulars of his life see *Tuhfat az-Zaman fi Târîkh Sâdât al-Yaman*, foll., 110<sup>b</sup>—112<sup>a</sup> ; Al-Khazrajî's *Al-'Uqûd Al-Lu'lu'iyyah* pp. 160-2 ; Al-Munâwî's *Al-Kawâkib Ad-Durriyyah* (Râmpûr ms.) vol., ii, fol., 137 ; Brit., Mus., Supp., 232 ; and Brock. Suppl., loc. cit., H. Kh., fails to mention any work of him.

The only other copy of the work is mentioned in Brock., Suppl., ii, 990, in the category of the works of authors whose precise dates are not known; although in vol. i, of the same work (p. 806), the author's life and works have been noticed with the exact date of his death and other definite details.

Written on thick paper in clear scholarly Naskh.

The colophon of the scribe, which reads as follows (fol. 126<sup>a</sup>):

تم كتاب التوحيد بعون الله العزيز الحميد في شهر شعبان سنة ست و ثمانين  
والف..... يعنيه سيدى السيد الفاضل الورع ..... عزالدين محمد بن على الخالد  
تجاوزه الله عنا و عنده ..... وكتب الفقير الى الملك القدير راشد بن محمد الطورى  
عن الله عنه

goes to indicate that he transcribed the ms. under the patronage of one 'Izzaddîn Muhammâd bin 'Alî al-Khâlid.

Dated : Sha'bân 1086/October, 1675.

Scribe : راشد بن محمد الطورى

Foll. 126<sup>a</sup>—128<sup>b</sup>, bear extracts from different works in prose and poetry.

Fol. 12<sup>a</sup> also bears miscellaneous quotations.

### No. 2792.

foll. 290 ; lines 17 ; size 8½ × 5 ; 6 × 3.

AL-MAJMŪ'AH

A majmū'ah consisting of thirteen works on different subjects by different authors.

fol. 2<sup>b</sup>.

I

## التحفة المرسلة الى النبي

AT-TUHFAT AL-MURSALAT ILÂ AN-NABI

The first page of a useful treatise on mysticism.

By Muhammâd bin Faḍlallâh al-Hindî al-Burhânpûrî (d. 1029/1620).

Beginning :—

الحمد لله رب العالمين والعاقبة للمتخلل عن الكونين والصلة والسلام على المظہر الام - الخ -

The title is not given in the present fragment of the work. The beginning, however, agrees with a copy of *التحفة المرسلة الى النبي*, noticed in Berlin, 2040.

For a complete copy of the work and commentaries upon it see Berlin, Nos. 2040-3. See also Brock., ii, 418 and Suppl.

foll. 3<sup>a</sup>—48<sup>a</sup>.

II  
بِدَائِيَةِ الْهُدَايَا  
BIDAYAT AL-HIDÂYAH

An incomplete copy of a very useful treatise, dealing with prayers, usages and rules of etiquette necessary for every person. It looks as if it presents a model of devout life.

The first folio is wanting. The ms. opens abruptly thus :

تبسط لك اجنبتها اذا مشيت وحيتان البحر تستغرك [Sic] لك اذا سعيد ولكن ينبغي لك ان تعلم قبل كل شئ ان المداية التي هي ثمرة العلم لها بداية ونهاية - الخ

Author : Abû Ḥâmid Muḥammad bin Muḥammad al-Ġazzâlî (ابو حامد محمد بن محمد الغزالى) (d. 505/1111 ; see Lib., Cat., xiii, 833).

For other copies of the work see Berlin, 3263 ; Munich, 614 ; Paris, 1293 ; Ind. Off., 1225 ; Br. Mus., 739, 126/2 ; Algeria, 876/7 ; Cairo, ii, 69-70 ; Brock., Suppl. i, 749. The work has been commented upon extensively. For a copy of a commentary by 'Abdalqâdir al-Fâkihî (d. 982/1574), see Lib., Cat., xiii, 850. For other commentaries see Brock., loc. cit. The work was translated into German by J. Hell (cf. Ind. Off., loc. cit.) For editions see Sarkîs, 1411, and Brock., loc. cit. See also Ind. Off., loc. cit.

Foll. 48<sup>b</sup>—49<sup>b</sup> bear extracts from *ترغيب الصلواة* and *چهل مجلس*

foll. 50<sup>a</sup>—53<sup>a</sup>.

### III الرسالة في الطرق

AR-RISÂLAT FI AT-TURUQ

A copy of Shaikh Najmaddin al-Kubrâ's (d. 618/1221) treatise on mysticism. see Lib. Cat., xiii, 959/3.

The present copy slightly differs from that noticed in Lib. Cat., loc. cit. One sentence, which apparently has no connection with the whole, is added in the very beginning. It opens thus, without the usual praise of God and the formula of blessings on the prophet (حمد وصلوة) :

قال صاحب منازل السائرين ان هذه الوصية محتوية على سرا الكتب الاربعة التوراة والانجيل والزبور والفرقان قال الشيخ نجم الدين الكبرى الطريق الى الله تعالى بعد انفاس الخلق و طريقنا الذي نشرع في شرحه - الخ

The copy of the work, referred to above and that noticed in Berlin, 3272, begin thus :

الحمد لله اولا وآخرا..... قال الشيخ ..... نجم الدين الكبرى الطريق الى الله تعالى بعد انفاس الخلائق فطريقنا الذي نشرع في شرحه - الخ

For other copies and a comprehensive bibliography see Brock., Suppl., i, 786-7.

There are also quotations from چهل مجلس on foll. 53<sup>a</sup>—55<sup>a</sup>.

foll. 55<sup>b</sup>—76<sup>b</sup>.

### IV

### المخدون به على غير اهله

AL-MADNÛN BIHÎ 'ALÂ ȢAIR AHLIHÎ

A copy of a well-known work, consisting of mystical and philosophical discussions on the 'knowledge of the Divinity' (معرفة الربوبية), the knowledge of the angels (معرفة الملائكة), the realities of miracles (حقائق المعجزات), and the knowledge of happenings after death (احوال ما بعد الموت). The work is divided into numberless chapters (فصل).

Beginning :—

الحمد لله على موجب ما هدانا إلى حمده و وفقنا للقيام بشكره والصلوة على محمد  
..... أعلم أن لكل صناعة أهلاً يعرف قدرها - الخ

Author : Abû Hâmid Muhammâd bin Muhammâd al-Ġazzâlî  
ابو حامد محمد بن محمد الغزالى, see No. 2792/2 above.

The work is generally ascribed to Al-Ġazzâlî : but his authorship has been emphatically denied by authorities like Ibn as-Subkî, Ṭabaqât ash-Shâfi'iyyah, iv, 131, and Jamâladdîn al-Isnâvî, Ṭabaqât Fuqahâ' ash-Shâfi'iyyah, fol. 343<sup>b</sup>. Hâj. kh., v, 590, has quoted Ibn as-Subkî's remarks verbatim. The main argument of Ibn as-Subkî is that the work contains, according to him, some heretical ideas which cannot be ascribed to al-Ġazzâlî. Hâj. kh., loc. cit., mentions a refutation of the present work by Abû Bakr Muhammâd bin 'Abdallâh al-Mâliqî (d. 750/1349).

For other copies of the work see Berlin, 1721 ; Paris, 1331/3 ; Lied, 1894-5 ; Cairo, ii, 135, vii, 115 ; Âṣafîyyah, 14/3 ; see also Brock., i, 425 and suppl.

The work was printed in Egypt in A. H. 1303 and 1309 and at Bombay in A. D. 1891 (Sarkîs 1414).

On the margins of foll. 55<sup>b</sup>—57<sup>a</sup>, some quotations have been given from جمل مجلس. Similarly on foll. 75<sup>b</sup>—76<sup>b</sup>, there are marginal notes on miscellaneous points, connected with the text. On foll. 77<sup>a</sup>, 78<sup>b</sup> and 79<sup>a</sup> also there are miscellaneous quotations.

foll. 79<sup>b</sup>—110<sup>b</sup>.

v

## الدر الثمين في مناقب الشيخ عجی الدين

AD-DURR AS-SAMÎN FI MANÂQIB ASH-SHAIKH  
MUHYÎADDÎN

A life of Shaikh Muhyîaddîn Ibn 'Arabî by 'Alî bin Ibrâhîm bin 'Abdallâh bin Ibrâhîm bin Yûsuf al-Qârî al-Baghdâdî. see Lib. Cat., xii, 750.

Beginning :—

الحمد لله على علیم - الخ

Not in Hâj. Kh.

There are occasional marginal notes in persian not connected with the text. Similarly there are on foll. 110<sup>b</sup>—112<sup>a</sup> miscellaneous quotations from some persian works.

foll. 112<sup>b</sup>—158<sup>b</sup>

VI

# الاسفار عن رسالة الانوار فيها يتجلی لاهل الذکر من الاسرار

AL-ISFÂR 'AN RISÂLAT AL-ANWÂR FÎMÂ YATAJALLA LI AHL AD-DIKR MIN AL-ASRÂR

A copy of a useful commentary upon Ibn 'Arabî's work *Al-Anwâr fîmâ Yuf'tah 'ala Ṣâhib Al-Khalwat min Al-Asrâr* *الانوار فيها يفتح على صاحب الخلوة من اسرار*

By 'Abdalkarîm al-Jîlî, one of the eminent šûfî scholars (See Lib. Cat., xii, 855 and No. 2789/7 above).

Beginning :—

الحمد للذى هو اظهار الكل ..... واهب العقل من حيث ذاته ان (كان) عبارة  
عن قائم بنفسه ..... ومبعد عن مخترعه لا على مثال - الخ

Both the original text of Ibn 'Arabî and its commentary by al-Jîlî have been noticed in Lib. Cat., xiii, 884-5, under the erroneous titles اسرار الخلوة (No. 884) and شرح اسرار الخلوة (No. 885). see Ind. Off., 1266.

Neither the title nor the commentator's name have been mentioned anywhere in the ms. The title is borrowed from a copy noticed in Berlin, No. 2915, the beginning and the end of which agree fully with those of our copy. The copy noticed under the title اسرار الخلوة in Lib. Cat., loc. cit., is fine and correct.

For other copies see Lib. Cat., loc. cit., and Berlin, loc. cit.

On foll. 159<sup>b</sup>—161<sup>a</sup> there are stray notes and extracts from mystical works.

Not in Hâj. Kh.

foll. 161<sup>b</sup>—179<sup>a</sup>.

## VII

## كتاب الكشف والتبيين عن غرور الخلق اجمعين

KITÂB AL-KASHF WA AT-TÂBYÎN FÌ ĞURÛR AL-KHALQ  
AJMA'ÎN

A short treatise on šûfism, expounding the meaning of (conceit) and analysing the four kinds of (conceited persons) e. g., (1) اد باب الاموال (Learned men), (2) العباد (Pious men), (3) العلماء (wealthy persons), (4) المتصوفة (mystics).

Beginning:—

الحمد لله وحده والصلوة والسلام على خير خلقه.....اعلم ان الحاق قسان  
حيوان وغير حيوان - الخ

Author: Abû Ḥâmid al-Ğazzâli (d. 505/1111; see No. 2792/2 above).

The theme of the present treatise has been fully discussed by the author in *كتاب الغرور* of his comprehensive and celebrated work *احياء علوم الدين* (see vol. iii, pp. 384—424) and the present treatise seems to be an abridgement of the same, as appears from a careful examination of both.

For other copies of the work see Berlin, 8744; Cairo, ii. 106, 122; vii, 79, 376, 418; Râmpûr, 362; and Brock., Suppl., i, 752.

For editions see Sarkîs, 1130.

Not in Haj. Kh.

foll. 179<sup>b</sup>—209<sup>a</sup>.

## VIII

## مشكّلة الانوار و مصفّاة الاسرار

MISHKÂT AL-ANWÂR WA MIŞFÂT AL-ASRÂR

A mystical work, expounding the divine secrets (الاسرار الالهية), about the Qur'ânic verse الله نور السموات والارض الآية (xxiv, 35) and elucidating the meaning of the words مشكّلة زيت، مصباح، زجاجة، occurring therein. The meaning of some of the Prophet's sayings is also

explained in mystical terms. The whole work is thus divided into three chapters.

By Abû Hâmid Muhammâd al-Ğazzâlî, ابو حامد محمد الغزالى, the author of the preceding work.

Beginning :—

الحمد لله فائض الانوار و فاتح الابصار و كاشف الاسرار و رافع الاستار . الخ

There are two other works of the author bearing similar titles. The three should not be confounded with one another (See Hâj. Kh., v, 557, 558 ; See also Brock., Suppl., i, 751.

For other copies see Berlin, 3207 ; Gotha, 1166 ; Lied, 1988 ; Ind. Off., 613-4 ; Paris, 1331/4 ; and Brock., Suppl., loc. cit.

On foll. 210<sup>a</sup>—211<sup>a</sup> there are miscellaneous notes on some mystical points.

foll. 211<sup>b</sup>—226<sup>b</sup>.

### IX

## رسالة ایها الولد

### RISÂLAT AYYUHÂ AL-WALAD

A short treatise, containing religious instructions, moral precepts and valuable advices on different matters which concern a devout life. These instructions were addressed to one of the most beloved pupils of the author, each beginning with the words ایها الولد.

By the same Abû Hâmid al-Ğazzâlî.

Beginning :—

الحمد لله رب العالمين ..... اعلم ان واحدا من طلبة العلم الشرييف ..... الخ

The above title is borrowed from Berlin, Nos. 3975-6, the present copy bearing no title.

For other copies of the work see Berlin, loc. cit. ; Cairo, ii, 109, 121 ; Qûlah, iv, 171 ; Râmpûr, pp. 229-30 ; and Gotha, 1165.

The work was printed in Wien, 1838 A.D. with a German translation by Hammer-Purgastall. It has also been printed in Egypt and Constantinople, A. H. 1329. cf. Sarkîs, 1412. A Turkish translation of it has been mentioned in Hâj. Kh. i, 519. For other copies, commentaries, translations and other particulars see Brock., i, 423 & Supplement.

On foll. 226<sup>b</sup>—227<sup>a</sup> some miscellaneous quotations appear.

foll. 227<sup>b</sup>—234<sup>b</sup>.

## X

## اصطلاحات الصوفية

## İŞTİLÂHÂT AŞ-ŞÛFÎYAH

A copy of Ibn 'Arabî's (d. 638/1241) *İştilâhât aş-Şûfiyah*. see Lib. Cat., xiii, 886. It may be added here that the work was printed at Cairo in A. H. 1287 and at Istanbul in A. H. 1307. see Brock., Suppl., i, 797.

foll. 235<sup>b</sup>—245<sup>a</sup>.

## XI

## كتاب الحكمة لأبد للهرين من

## KITÂB AL-KUNH MIMMÂ LÂ BUDD LIL MURÎD MINHU

A copy of Ibn 'Arabî's *Kitâb al-Kunh* etc. see Lib. Cat., xiii, 955/1, and No. 2789/15 above.

foll. 246<sup>b</sup>—279<sup>b</sup>.

## XII

الامر الحكم المربوط فيما يلزم اهل طريق الله  
من الشرف طAL-AMR AL-MUHKAM AL-MARBÛT FÎMÂ YALZAM AHL  
TARIQ ALLÂH MIN ASH-SHURÛT

A copy of Ibn 'Arabî's well-known work *Al-Amr Al-Muhkam Al-Marbuṭ* see No. 2789/13 above.

Foll. 280<sup>a</sup>—283<sup>a</sup> bear some quotations on some mystical points.

foll. 283<sup>b</sup>—290<sup>a</sup>.

## XIII

## حلية الابدال

## HILYAT AL-ABDÂL

A short treatise on asceticism, treating of the four pillars (عماد) of the ascetic life : reticence (العزلة), (الصمت), abjuring (الجوع), (starvation) and wakefulness (السهر).

By the same Ibn 'Arabî.

Beginning :—

الحمد لله على ما هم وعلمنا مالم نكن نعلم .... اما بعد فاني استخترت الله تعالى  
ليلة الاثنين الثاني عشر من جمادى الاول (Sic الاول) سنة تسع و تسعين  
و خمسماة بمنزل آل مية بالطائف - الخ

The work was composed by the author at Tâ'if in the year 599/1203 at the request of his two pupils, namely Abû Muhammâd Badr bin 'Abdallâh al-Habashî and Abû 'Abdallâh Mûhammâd bin Khâlid aş-Şafâdî at-Tilimsânî (see fol. 283<sup>b</sup>).

For other copies of the work see Berlin, 2931-2; Paris, 1338; Ind. Off., 964/2, 1289; Cairo, vii, pp. 16, 47, 57, 371, 374, 556; Âşafîyah, 56. See also Brock., Suppl., i, 796.

The contents of the work have been described fully in Berlin, loc. cit.

On fol. 290, are found miscellaneous extracts from some Persian works.

All the treatises are in one hand. Written in ordinary Indian Naskh. There are notes like the following :—

نقل عن المنسوب عنه الصحيح، قوبل من المنسوب عنه  
etc. at the end of some treatises (5th, 8th, 9th, 10th, 11th, 12th), indicating that these copies were collated with the original ones. Scribe's name occurs only in one place (fol. 179<sup>a</sup>) :

من يد اضعف العباد محمد شاكر قادری -

Not dated. Probably Twelfth century A. H.

### No. 2793

foll. 169; lines 15; size 8×6; 8×4.

### AL-MAJMÛ'AH

The present majmû'ah contains twelve treatises on Sûfism and other allied subjects, all by one author.

foll. 3<sup>a</sup>—39<sup>a</sup>.

I

### شرح بعض ابيات تائية ابن الفارض

### SHARH BA'D ABYÂT TÂ'ÎYAT IBN AL-FÂRID

A commentary on some verses of Al-Qaṣîdaṭ At-Ta'îyat Al-Kubra (for a copy of which see Wien, 472) of the great sūfi poet, Ibn al-Fârid (d. 632/1235; see Lib. Cat., xxiii, 2527).

Commentator : Ahmād al-Ḥamawī al-‘Alwānī, a prominent šūfi scholar of the 10th century A. H.

Beginning :—

الحمد لله رب العالمين ..... قال امام اهل الحب و قدوة العارفين ..... سمعتني اي  
اعطتني، حبيبي اسم للخمر باعتبار ما فيها من الحرارة والغلبة على العقل - الخ

The commentator's name does not occur in the main body of the ms. ; but it is stated in the preface (foll. 1<sup>b</sup>—2<sup>b</sup>) by the compiler, who must have been some pupil of the commentator, in the following words :

وبعد فهذا كتاب نجح فيه رسائل من الخير من كلام سيدى العالم العامل  
الفاضل الشيخ احمد الجموى ..... او له شرح بعض ايات - الخ

that this book contains some treatises of Shaikh Ahmād al-Ḥamawī. This is strengthened by the fact that in another treatise of the present majmū'ah (see No. 2793/7 below), the author refers to himself in the following terms (fol. 129<sup>a</sup>) :—

العبد الفقير الى الله تعالى احمد الجموى الشافعى العلوانى .

We may thus conclude that the treatises contained in this majmū'ah are by one and the same author as stated in the preface.

The full name of the author of these treatises was Ahmād bin Muḥammad bin Raḍī al-Ḥamawī al-‘Alwānī ash-Shāfi‘ī al-jmōy al-ulawāni الشافعى العلوانى الجموى. He was a prominent šūfi scholar of his age. He first studied the various reading of the Qur'ān under his father, whose mastery of the subject was well-known in his time. He also studied for a long time at the feet of Shaikh ‘Umar al-Urdī (d. 1024/1615; see Khulāṣat al-Āṣar, iii, 215-218). Afterwards, he became a follower of Shaikh ‘Alī al-Kīzwānī (d. 955/1548) in the ‘Alwāniyah order of saints, named after Shaikh ‘Alwān al-Ḥamawī, a great saint of his time (d. jumādā I, 936/Jan. 1530 ; see Lib. Cat., xiii, 923). He died in 1018/1609. The exact date of his birth is not known ; but the fact that he died when he was above sixty years of age (cf. Khulāṣah, i, 282) suggests that he must have been born sometime before 958/1551). The author has escaped the notices of both Ḥāj. Kh. and Brock. Some details of his life are given in Khulāṣat al-Āṣar, loc. cit.

No other copy of the work is known.

foll. 39<sup>b</sup>—68<sup>a</sup>.

II

## رسالة في النصائح

### RISÂLAT FÎ AN-NASÂ'IH

A work containing religious instructions, moral precepts and useful directions for those eager to pursue a devout and pious life. The work also contains prayer for the different parts of the day and the night.

By the same Ahmad al-Hamawî.

Beginning :—

الحمد لله رب العالمين وبعد فاعلم يا ابني.....ان قراءة الدرس ترفع <sup>ب</sup>الاحتشام  
بين الشيخ والمريد - الخ

No other copy of the work is known.

foll. 69<sup>a</sup>—79<sup>a</sup>.

III

## اشارات الى عبارات من فتاوى ابن حجر

ISHÂRÂT ILÂ 'IBÂRÂT MIN FATÂWÂ IBN HAJAR

A short treatise containing references to, and quotations from, *Fatâwâ* of Ibn Hajar (al-Haiṣamî ; d. 974/1667 ; see No. 2801/12 below) with frequent explanatory notes.

by the same Ahmad al-Hamawî.

Beginning :—

الحمد لله رب العالمين وبعد ففي فتاوى ابن حجر حدیث مرفوع من قرأ - الخ

The above title is not given in the main body of the ms. It has been taken from the following note appearing on the title page :

و هذى اشارات الى عبارات جليلة من فتاوى الشيخ ابن حجر رحمه الله .

As regards Ibn Hajar, the ms. does not determine his personality ; but an exhaustive survey of the treatise and a comparison of its contents with Ibn Hajar al-Haiṣamî's well-known work *Al-Fatâwâ Al-Hadîṣiyâh* (for which see Lib. Cat., xviii, ii, 1874) leave no doubt that it is the *فتاوی الحدیثیة* of al-Haiṣamî, which is meant by the author and all the references are to the quotations from it.

On foll. 75<sup>b</sup>—79<sup>a</sup>, there are some discussions on various points, each beginning with the word فصل. These *Faṣl*, however, do not appear to have been extracted from Al-Haiṣamī's work.

No other copy of the work is known. There is a note on the cover by one Rajab bin 'Abdarrahmān indicating his ownership.

foll. 79<sup>b</sup>—59<sup>a</sup>.

IV

## منظومٌ مع شرحها

MANZŪMAT MA' SHARHIHÂ

A versified treatise with its commentary, containing moral precepts and instructions meant to serve as a guide for a devout life.

أحمد الجواني العلواني.

Beginning :—

الحمد لله لانه مالك الملك فلا نعمة الا منه . الخ

No other copy of the work is known.

foll. 96<sup>a</sup>—98<sup>b</sup>.

V

## القصيدة الميمية

AL-QAŞİDAT AL-MİMİYAH

A *qaṣīdah* on moral virtues, beginning with :

احذر صديقك في بدء وختم واحفظ مريبك لا تؤذى ولو بلم الخ

The above title is derived from the opening note, which runs thus :

وقال رضي الله عنه وارضاه ميمية .

No other copy of the *qaṣīdah* is known.

foll. 99<sup>a</sup>—117<sup>a</sup>.

VI

## هدایة التوفيق لسلوك الطريق

HIDÂYAT AT-TAUFIQ LI SILK AT-TARIQ

A useful work on Sūfism, expounding moral virtues, religious instructions and directions for every day life necessary for the travellers (سالكين) in the path of reality (حقيقة).

By the same author.

Beginning :—

الحمد لله ذي الحلال والحلال والبها والكال..... وبعد فاعلم يا من اسعده الله انه لابد لك من ان تفتح ابواب الحق و تغلق ابواب الخلق - الخ

Shaikh 'Alwân (d. 936/1530 ; see No. 2793/1 above), to whose order the author belongs, is frequently quoted and his sayings explained (see foll. 96<sup>b</sup>, 103<sup>b</sup>, 113<sup>b</sup>, 114<sup>b</sup> etc.)

No other copy of the work is known.

foll. 117<sup>b</sup>—129<sup>b</sup>.

## VII

### (اجازة)

### IJÂZAH

An Ijâzah (اجازة) granted by Shaikh Ahmad al-Hamawi, the author, to one of his disciples.

Beginning :—

الحمد لله الذي اتخذ ابراهيم خليلًا فدلله في مقامات الحبة و طبقات القرابة  
تدليل... وبعد فان طريق الله وء على السالكين و سهل على العارفين - الخ

General religious duties have been discussed in the Ijâzah, with special reference to the doctrines and the practices. The Qur'ân and the Ḥadîṣ are frequently quoted and commented upon. The author emphasises that 'the šûfîtic practices are based on the Traditions and quotes the authority of Junâid al-Bagdâdî (d. 298/911) to that effect, which runs as follows (fol 129<sup>a</sup>) :

ولهذا قال الحنيد طر يقنا لهذا مبني على السنة و السنة قد بذلت ما في الكتاب -

The colophon of the author runs thus :

واقول اجاز العبد الفقير الى الله احمد الجموي الشافعى العلواني الشیخ ابراهيم في  
انه يقرأ الاوراد العلوانية و يذكر الله تعالى - الخ

It appears from the above-mentioned colophon that this Ijâzah was granted to one Shaikh Ibrâhîm.

fol. 130<sup>a</sup>—137<sup>b</sup>.

## VIII

## (منظور مات)

## MANZŪMĀT

A collection of short poetical pieces, each preceded by the word **وقال**  
By the same author.

The first piece reads thus :

|                                                                                                                        |                                                                                                                              |
|------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|
| و لو بلغ العلیا (ء) من كل خارق<br>و ملك سليمان و كل الخلاق<br>له مضجع من بعد فرش رقائق<br>و ميت الهوى محروم من كل شارق | و ما الماء الا ذو احتياج خالق<br>هب الماء قد نال المعرف كلها<br>أليس بآن القبر يحويه و الثرا<br>على نفسه فليبك من مات بالهوى |
|------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------|

All the pieces appear to be in a mystical vein.

Foll. 138<sup>a</sup>—143<sup>a</sup>.

## IX

## عقيدة

## 'AQIDAH

A versified treatise on theology, expounding the Islāmic beliefs and doctrines according to the Ash'arite school, in a simple manner without entering into details and dogmatic discussion.

By the same Ahmad al-Hamawi.

Beginning :—

بِسْمِ اللَّهِ رَبِّ الْوَجُودِ مَنْ فِي عَلَاهُ وَاجِبُ الْوَجُودِ الْخَ

No other copy of the work is known.

In a colophon at the end, the author mentions his name thus  
(fol. 143<sup>a</sup>) :—

وَإِنَّ الْفَقِيرَ أَحْمَدَ الْعَوَانِيَّ إِعُوذُ بِاللَّهِ مِنَ الْأَقْتَانِ

fol. 143<sup>b</sup>—147<sup>b</sup>.

## X

## (ورث مبارك)

## WIRD MUBĀRAK

A *wird* for pious men to be recited after the five daily prayers and at other times.

By the same author.

Beginning :—

الحمد لله رب العالمين.....اللهم يا صادق الوعد ويا محبب الدعوات ويا  
مقيل العرات . الخ

On fol. 148<sup>a</sup>, a *Darûd* is inserted, which has no connection with the present *wird* (ورد).

fol. 148<sup>b</sup>—161<sup>a</sup>.

XI

## (اجازة)

IJÂZÂH

A copy of another *Ijâzâh*, granted by the same Ahmad al-'Alwâni to one Shaikh Yâsîn, probably a favourite disciple of his.

Beginning :—

الحمد لله الذي اقام اعلام توحيده باولي الحبة والغرام وحملهم على سفن الحبة  
في نفوس الانرام.....و بعد فان كل شئ بقضاء وقدر و ان المؤمن مبتلى . الخ

This *Ijâzâh* should not be confounded with that noticed above (see No. 2793/7 above). The former is very short. The present one deals in some detail with the question of *Kiswâh* (كسوة) ; the robe bestowed upon disciple by his Shaikh) and the principles underlying the practice (fol. 150<sup>a</sup>—152<sup>a</sup>). Similarly other connected points are also discussed. It contains numerous quotations of verses.

The colophon of the author, in which he invites the attention of those who come across this *Ijâzah* and enjoins on them to behave gently and respectfully towards his disciple, Shaikh Yâsîn, runs as follows :—

قال ذلك بالله العبد المفتقر الى الله احمد العلواني الجموي الشافعى فزيل الشيخ  
شعون الحب في الله والقيم بالله والناصح لله.....والوصية ثم الوصية لمن وقف على  
هذه الاجازة من وفقه الله من قاض و عالم و صوفى بالشيخ يس لوجه الله ونصرة  
لاظهار ذكره . الخ

foll. 161<sup>b</sup>—171<sup>b</sup>.

XII

(رسالت في الزيارة)

RISÂLAT FÎ AZ-ZIYÂRAH

A short treatise treating of the rules of etiquette to be observed by the šûfîs in visiting each other.

By the same author.

Beginning :—

الحمد لله وحده وبعد فاني قد زرتكم مرتين وليس مرادي بزيارة لكم الا وجده  
الله تعالى - الخ

The author explains his impressions of a visit by him to a contemporary šûfî. The name of the Shaikh visited by the author does not occur in the text.

All the treatises are in one hand. Worm-eaten, repaired recently. Written in ordinary clear Naskh. Not dated. But there are initials by some owners of the ms. dated 1088/1677 and 1090/1679. The dates and the fact that the author died in 1018/1609, suggest beyond any doubt that the ms. must have been transcribed sometimes between 1018 and 1088 A. H.

A list of some of the treatises contained in this collection is also given on the title page.

No. 2794

foll. 173 ; lines 19 ; size 8×5 ; 6×3.

AL-MAJMÛ'AH

The present majmû'ah contains seven independent works and treatises on different subjects by different authors. Written also in different hands.

foll. 1—77<sup>a</sup>.

I

بلغ الاراب في لطائف العتاب

BULÛG AL-ÂRÂB FÎ LATÂ'IF AL-'ITÂB

A valuable and considerably old copy of a work on ethics, consisting of moral precepts and instructions, concerning different aspects of life

A brief sketch of the life of the Prophet is also given in the beginning. Most part of the work is composed in the form of anecdotes.

By Muḥammad bin Aḥmad al-Muqrī'. مُحَمَّدْ بْنُ أَحْمَدَ الْمُقْرِيُّ. No account of him is found in the books of reference available here. The work is ascribed to him in H. Kh., ii, 66, and Berlin, 8884, but no date is given. In Br. Mus., Suppl., No. 501/1, a work entitled قصَّةُ يُوسُفَ is ascribed to one Muḥammad bin Abī'l 'Abbās al-Muqrī', but no date is recorded. Brock., Suppl., ii, 901, places him among those, whose dates and places are not known. In Dastūr al-I'lām, fol. 103<sup>b</sup>, one Muḥammad bin Aḥmad al-Maqqarī (d. 758/1357), the great grandfather of the famous al-Maqqarī (d. 1041/1631), is mentioned. But there is no evidence to show that he is the author of the present work. Therefore we cannot say precisely, whether our author was the above mentioned al-Maqqarī or any al-Muqrī', as we have presumed. Moreover we have come to know from the following statement in the text (fol. 66<sup>a,b</sup>) :

الفصل العاشر (؟ الحادى عشر) في اخبار الصالحين و ذكر المتقين رضى الله تعالى عنهم اجمعين قال العبد الفقير الى عفور به محمد بن احمد المقرى لما نسخت هذا الكتاب لم اجد فيه اسم مؤلفه و كان عشرة فصول فاحببت ان يكون احد عشر فصلا تختتم بهـذا الفصل فيه اخبار الصالحين - الخ

that the work was originally composed by some unknown person and that the present author was only a compiler of the work. In contrast to the above, the following statement in the preface :

قال العبد الفقير الى عفو ربى محمد بن احمد المقرى رحمه الله هذا كتاب جمعته من جواهر كل كتاب وسميتها بلوغ الاراب في لطائف العتاب - الخ

does not indicate that he was only the compiler of the work. Similarly in the following passage (fol. 6<sup>b</sup>) :

قال احمد بن محمد (؟ محمد بن احمد) المقرى المؤلف رحمه الله تعالى لما اختصرت هنا شيئاً من مناقبه في حال صغره صلى الله عليه وسلم احببت ان اذكر - الخ

he calls himself the author of the work. However, in the absence of any exact information about the original author, we have no alternative but to ascribe the work to the above mentioned محمد بن احمد المقرى'.

Beginning :—

الحمد لله الذي ليس له اول يبديه ولا آخر يفنيه.....احمده على ما يوليه واسكره  
على ما يصونه و يقيه..... قال العبد الفقير الى عفو ربه محمد بن احمد القرى  
رحمه الله - الخ

The work is divided into the following 11 *Fasl* :—

- I. Fol. 2<sup>a</sup>. الفصل الاول في نجبا الاباء (نجاة الانبياء) (Berlin 8884)
- II. Fol. 9<sup>b</sup>. الفصل الثاني في اصطناع المعروف واغاثة الملهوف .
- III. Fol. 18<sup>b</sup>. الفصل الثالث في الحلم و ثمرته والعفو وحسن عاقبتة .
- IV. Fol. 21<sup>b</sup>. الفصل الرابع في التخلص من يد الملوك و ذوى الاقدار بالبلاغة .  
وحسن الاعذار .
- V. Fol. 25<sup>a</sup>. الفصل الخامس في الوفود على الخلفاء و اهل الكرم والوفا .
- VI. Fol. 35<sup>b</sup>. الفصل السادس في الحب و اسبابه و ما فعل باهله ومن عنده .
- VII. Fol. 43<sup>b</sup>. الفصل السابع في سرعة اجوبة الاذكيا وعبارات الفضلا .
- VIII. Fol. 46<sup>a</sup>. الفصل الثامن في العجائب والظرف والهدايا والتحف .
- IX. Fol. 53<sup>a</sup>. الفصل التاسع .
- X. Fol. 61<sup>a</sup>. (الفصل العاشر) في اخبار ساقها التصنيف ونواتر جرها التاليف .
- XI. Fol. 66<sup>a</sup>. الفصل العاشر (? الحادى عشر) في اخبار الصالحين وذكر المقين .  
رضي الله تعالى عنهم اجمعين .

For other copies see Berlin, loc. cit.; and Brock., Supp., ii, 901.  
Not dated. Apparently a little before or after 1020 A. H., the handwriting  
being quite identical with that of ms. No. 2794/2, below.

fol. 78<sup>a</sup>—88<sup>b</sup>.

## II

# تحذير الاخوان مما يورث الفقر و النسيان

TAHDĪR AL-IKHWĀN MIMMĀ YŪRIS AL-FAQR WA  
AN-NISYĀN

A valuable short treatise dealing with the practices and the habits,  
which generally lead to poverty (قر) and forgetfulness (نسيان). The

assertions are generally based on experience. Some of them are supported by Hadîṣ, sayings of saints and learned men.

By Burhânaddîn Abû Ishaq Ibrâhîm bin Muḥammad bin Maḥmûd an-Nâjî ad-Dimashqî ash-Shâfi'i برهان الدين ابو اسحاق ابراهيم بن محمد بن محمود الناجي المشفي الشافعى, a shâfi'i scholar of some repute. Born in 810/1407, died in Ramadân 900/1495, when he was full of years and glories of life. As-Sakhâwî, Ad-Dau' al-Lâmi', i, 166, speaks of him in high terms and mentions a work composed by him. Some account of his life is given in Lib. Cat., xxv, 2774/10.

For further particulars of his life see Ad-Dau' al-Lâmi', loc. cit.; see also Brock. Supp., ii, 116-7.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ..... قَالَ الشَّيْخُ ..... بِرهان الدين ابو اسحاق ابراهيم بن  
مُحَمَّدٍ بْنِ مُحَمَّدٍ النَّاجِي الشَّافِعِي رَحْمَةُ اللهِ تَعَالَى الْحَمْدُ لِللهِ الَّذِي عَلَمَنَا مَالِمَ نَكَنْ نَعْلَمْ وَصَلَّى اللهُ  
عَلَى أَعْلَمِ خَلْقِهِ ..... إِنَّمَا بَعْدَ فَقْدِ تَكْرُدِ سُؤَالِ جَمِيعَةِ مِنَ الْأَخْوَانِ إِفَادَةً مَا وَرَدَ  
أَوْ قِيلَ فِيهَا يُورَثُ الْفَقْرُ وَالنَّسِيَانُ فَاجْبَتِ إِلَى طَلَبِهِمْ ..... وَسَمِيتَهُ تَحْذِيرُ الْأَخْوَانِ  
مَا يُورَثُ الْفَقْرُ وَالنَّسِيَانُ الخَ -

The above title is given in the text of the present ms. (fol. 78<sup>b</sup>; See also Cairo, ii, 173). In Cairo, vii, 9, the work is mentioned under the title قِلَادَةُ الْعَقِيَانِ فِي مَا يُورَثُ الْفَقْرُ وَالنَّسِيَانُ. See also Brock., ii, 98, and suppl. The work was versified by one Abû 'Abdallâh Muḥammad bin al-Ġazzî, for a copy of which see Cairo, loc. cit.

For other copies see Cairo, loc. cit.; Gotha, 80; See also Brock., loc. cit.

Written in clear Arabian Naskh, with diacritical marks and frequent red dots resembling commas. The headings and the first words of paragraphs are also in red. worm-eaten and slightly water-stained. Repaired very recently.

Dated, Saturday, the 10th Dulqa'dah 1020/4-1612.

The colophon of the scribe reads as follows :

تَمَ هَذَا الْجَمْعُ الْطَّيِّفُ الظَّرِيفُ الْمَبَارَكُ ..... عَلَى يَدِ الْعَبْدِ الْفَقِيرِ ..... مُحَمَّدُ بْنُ  
عَبْدِ الْفَتَاحِ الْوَاعِظِ مِنْ غَفَرَانِ الْمَنْزِلِ ..... وَكَانَ اِنْسَخَهُ يَوْمَ السَّبْتِ الْمَبَارَكِ  
عَاشِرُ شَهْرِ ذِي القَعْدَةِ الْخَرَامِ مِنْ شَهْوَرِ سَنَةِ عَشْرِينَ بَعْدَ الْفَ وَ حَسَبَنَا اللَّهُ  
وَ نَعْمَ الْوَكِيلُ ..... الخَ -

عبد الفتاح الواقع المترى : Scribe .

fol. 90<sup>a</sup>—95<sup>b</sup>.

III

# فضائل بسم الله الرحمن الرحيم

FADĀ'IL BISMILLÂH AR-RAHMÂN AR-RAHÎM

A complete and correct copy of a valuable treatise on the merits of Bismillâh Ar-Rahmân Ar-Rahîm, expounding the various aspects of its charms, effects and benefits. The properties of Bismillâh narrated in the work are not only theoretical. Some of them, in fact, were tried by the author himself, as would appear from the following observation (fol. 93<sup>a</sup>) :—

وقد جربنا ذلك مراراً وصح معنى في صدق النية .

Author : Muhyîiaddîn Abu'l 'Abbâs Aḥmad bin 'Alî bin Yusuf al-Bûnî محي الدين أبو العباس أحمد بن علي بن يوسف البوني , a well-known writer on spiritual sciences (d. 622/1225). Some account of his life is given in Lib. Cat., xiii, 859. In all 33 works of him are enumerated in Brock., i, 497-8 and Suppl.

Beginning :—

الحمد لله الذي اودع سره المصور لعباده المخلصين ..... وبعد فقد سانى بعض  
أهل الرغبة ..... عن السر الكريم الخى عن التعليم الموعظ في بسم الله الرحمن  
الرحيم الخ .

The work is divided into following *bab* :—

- Fol. 91<sup>b</sup>. I. الباب الاول وهو في خواصها و فوائد تلا وتها .
- Fol. 92<sup>b</sup>. II. الباب الثاني في بيان تكسيرها وما يتعلّق بها من المنافع .
- Fol. 93<sup>b</sup>. III. الباب الثالث وهو في كتبها وحملها مقطعة على هذه الصفة  
بسم الله الخ .

The title does not occur in the main body of the ms. It has been taken from the following note on the cover :—

هذه فضائل بسم الله الرحمن الرحيم للشيخ الإمام الخ  
فواحد البسملة . For other copies see, Gotha, 55/3 ; Berlin,  
loc. cit. (incomplete) ; Br. ms., 886/6.

Written in the Eleventh century, A. H., the hand-writing being identical with that of No. 2794/2 above,

Some notes of the previous owners of the ms. appear on the title-page indicating their ownership.

Not in H. Kh.

foll. 96<sup>a</sup>—156<sup>b</sup>

VI

## حل الرموز و مفاتيح الكنوز

HALL AR-RUMÙZ WA MAFĀTÌH AL-KUNÛZ

A copy of 'Izzaddîn 'Abdassalâm Ahmâd bñ Gânîm al-Maqdisî's حل الرموز و مفاتيح الكنوز well-known work on shûfism. See Lib. Cat., xiii, 895.

Beginning :—

قال العبد الفقير ..... عبد السلام ..... الحمد لله الذي فتح بِمَفَاتِحِ النَّوْبِ .

Written in clear Naskh. Dated 14 Safar 973/9-7-1565.

The colophon of the scribe reads thus :—

بتاريخ نهار الاثنين رابع عشر من شهر صفر الخير سنة ٩٧٣ من الهجرة النبوية ..... على يد اضعف العباد الفقير عز الدين الحببي ..... وذلك بمصر المحرقة .

Scribe : عز الدين الحببي

Some eighteen verses have been added at the end of this copy.

foll. 157<sup>a</sup>—169<sup>a</sup>.

V

## سلك التوفيق لسواء الطريق

SILK AT-TAUFIQ LI SAWÂ' AT-ṬARIQ

The above title is given in the following passage in the text of the present copy (fol. 157<sup>a</sup>) :

وسميتها سلك التوفيق لسواء الطريق .

---

\*The 24th of Ṣafar, 973 A. H. falls on Thursday 19th July 1565; while the 14th Ṣafar falls on Monday (as in the ms.) 9-7-1565.

while it has been noticed in H. Kh., as two separate works with separate titles. In (ii, 90) it has been given the name of **تائیة فی التاریخ** and in (iii, 609) it has been noticed under the title **سلک العین لاذھاب الغنی**. See also Berlin, No. 3414, where the work is noticed under the same title, but a reference has been made to the title given in our copy also.

A compendious and valuable *Qaṣīdah* *Tā'iyyah*, treating of religious duties, moral precepts and instructions, narrating the historical background of his age and showing the neglect of Muslims and their deviation from the path of the *Shari'ah*.

Beginning :—

قال الفقیر عبدال قادر الحمدی ابن عمر بن حبیب القادری الصدقی یینا انا مفتح  
العنان یقطان الجنان.....الخ

The *Qaṣīdah* proper begins thus :—

بالحمد من بعد بسم الله بدی کذا      علی التهامی صلاتی مع تحياتی      الخ

The poem begins with an introduction in which the author says that he composed it under an inspiration from the holy Prophet. The poem opens with the usual **حَمْدُ اللَّٰهِ** and **سَلَامٌ**. Afterwards the poet pours out his heart and explains his simplicity (fol. 157<sup>b</sup>). Throughout the *Qaṣīdah*, he lays great stress on one's being careful of one's **نفس** and the virtues of **سكوت** (calmness) (fol. 158). He describes fully the lamentable conditions of the people in the Tenth century A. H. The poem is rich in moral precepts from beginning to end. In the end, the poet devotes some verses to the praise of the Prophet and *Shaikh* 'Abdalqâdir al-Jili (d. 561/1266). The concluding verses run as follows (169<sup>a</sup>) :—

یارب صلی (صل) وسلم دیدنا ابدنا      کما تحب عليه والصحابات  
و الآل مع تابع و اغفر لنا ظمه      والقاری مع سامع واهل الروایات

Author :—*Abdalqâdir bin Muhammad bin 'Umar bin Habîb al-Qâdirî aş-Şafadî*  
**عبدال قادر بن محمد بن عمر بن حبيب القادرى الصدقى الصادقى**  
 Books of reference do not throw sufficient light on the details of his life. All that we could derive from this work and some notices in Berlin (cf. Nos. 2851, 3414), that he was a native of Şafad (a town in the province of Damascus). It appears from Berlin, No. 2851, that he visited Damascus in 904 A. H. and was a contemporary of 'Alî bin Maimûn al-Mâgrîbî (d. 917/1511). He belonged to the *Qâdirîyah* order of Saints

as appears from word **(ال قادری)**, affixed to his name and from the following verse in the concluding portion of the present work (fol. 169<sup>a</sup>) :

على يد الشيخ محي الدين شيخى هو الكيلانى عز اذرى شيخ الوجوادات

He died in 915/1509. See Brock. Suppl., ii, 153.

On account of the importance and historical significance of the Qaṣīdah, it has been commented upon by many scholars. See H. Kh., loc. cit., and Brock. Suppl., loc. cit. See also Lib. Cat., xiii, 923, where a commentary upon the same by 'Alî bin 'Afîyah 'Alwân al-Ḥamawî (d. 936/1529) is noticed and as-Ṣafadî's date of death, finally determined. Brock., Suppl., ii, 153, is definite as to 915/1509 being the date of his death; but in the same, p. 897, he includes him in the category of those authors whose precise dates are not known.

Worm-eaten. Repaired very recently. Written in good clear Naskh. Not dated. Apparently 10th century A. H.

fol. 170<sup>a</sup>—171<sup>a</sup>.

## VI

### العقيدة المختصرة المفيدة

**AL-'AQÎDAT AL-MUKHTASARAT AL-MUFÎDAH**

A short treatise commenting upon the following verse of Ibn 'Arabî (d. 538/1240) and explaining its meaning in mystico-Philosophical terms :

كنا حروفاً عاليات لم نقل . متعلقات في ذرى أعلى القلل .

The ms. seems to be defective from the beginning, as it opens abruptly thus :—

اسم ذات الوجود الذي هو الرحمة العامة اذا عرفت المقدمات سهل شرح  
قوله رضى الله عنه كنا حروفاً الخ .

The ms. bears neither the title nor the name of the author. The above title is given in a later hand at the top of fol. 170<sup>a</sup>. But there is no clue as to the authorship of the work, nor the work seems to have been recorded in any catalogue. A commentary upon the above verses by ad-Dauwâni (d. 907/150; see Lib. Cat., x. 505) has been noticed in Berlin, 2987.

foll. 171<sup>a</sup>—173<sup>b</sup>.

VII

## (رسالة في الحرف و خواصها)

RISÂLAT FÎ AL-ḤURÛF WA KHAWÂSSIHÂ

A queer short treatise beginning with :

باب الاف الاتحاد الاتصال الاحمد الاحادية الجم احصاء الاسماء الالهية  
الاحوال الاحسان الخ -

It is quaint and incoherent collection of words and phrases arranged in alphabetical order according to the arrangement of Abjad.

Nothing is known about the author.

The last two treatises are in one hand. Written in clear Naskh, with the headings in red.

Not dated. Probably 12th century A. H.

No. 2795

foll. 107 ; lines 23 to 28 ; size 12 × 3 ; 14 × 3½.

AL-MAJMÛ'AH

The present majmû'ah consists of five independent works on different subjects by different authors.

foll. 1—28<sup>b</sup>.

I

## لوحة الشاكي و دمعة الباكى

LAU'AT ASH-SHÂKÎ WA DAM'AT AL-BÂKÎ

A considerably old copy of *Lau'at Ash-Shâkî wa Dam'at Al-Bâkî*, a well-known work in 'Arabic Literature, consisting of a love story, composed in most elegant rhymed prose.

Beginning :—

ولابد من شكوى الى ذى مروءة      يواسيك او يسليلك او يتوجع  
اما بعد حمد الله الذى قضى بالمحبة والولوع الخ -

The authorship of the work is in dispute. H. Kb., iv, 344, ascribes it to Zainaddîn Manşûr bin 'Abdarrahmân ash-Shâfi'i (d. 967/1559). Brock., ii, 32, 335 and suppl., refers to the above mentioned author and Şalâhaddîn Khalîl bin Aibak aş-Şafadî (d. 764/1363) both as its authors. In Berlin, Nos. 8552-3, Sâfiaddîn al-Hillî (d. 750/1349) and 'Alâ'addîn bin Sharaf al-Mâridînî are also mentioned as its authors (See also Sarkîs, 1213). The cover of our copy ascribes its authorship to Abu'l Mahâsin Jamâladdîn Yûsuf al-Khatîb (d. 874/1469). The oldest copy of the work written in the 8th century A. H. is silent about the identity of the author. (cf. Sarkîs, loc. cit.) In view of these conflicting statements it is difficult to determine its authorship definitely.

For other copies see Br. Mus., 1442; Gotha, 2046-7; Paris, 3074, 3658/12, 4642; Cairo, iv, 231; Berlin, loc. cit.; and Scurial, 387, 431.

The work has been printed repeatedly. For editions see Sarkîs, loc. cit.

Foll. 28<sup>b</sup>-29<sup>a</sup> bear some extracts from *Hayât al-Hayawân al-Kubrâ* (for which see Sarkîs, 888) of ad-Damîrî (d. 808/1405), dealing with 'Ishq and connected points.

Written in clear *Naskh*, most folios having red-ruled borders; some pieces here and there being also in red.

Not dated. Apparently a little before or after 1074 A. H., the handwriting being identical with that of No. 2795/2 below.

Some folios in the beginning and the middle are in a later hand.

foll. 29<sup>b</sup>-70<sup>a</sup>.

## II

# دِيْوَانُ الشَّابِ الظَّرِيفِ

## DÎWÂN ASH-SHÂBB AZ-ZARÎF

The Dîwân of Ash-Shâbb Az-Zarîf Ibn al-'Afîf at-Tilimsâni, arranged alphabetically.

Beginning :—

الحمد لله حق حمده..... وبعد فيقول الشيخ الامام الاديب - الخ

The first piece begins thus :—

حدث بذلك فما للحب اخفاء      يا زاير الطيف ماللطيف اغفاء

The poet, whose full name is Shamsaddîn Muhammed bin Sulaimân 'Afîfaddîn bin 'Ali at-Tilimsâni شمس الدين محمد بن سليمان عفيف الدين بن علي

ابن العفيف التمساني, commonly called Ibn al-'Afîf and surnamed Ash-Shabb az-Zarîf الشاب الظريف, was born in Cairo (661/1263). He was brought up under the guidance of his father ash-Shâikh 'Afîfaddîn at-Tilimsânî (d. 690/1291; see No. 2789/17, above), who was a prominent šûfi scholar and poet. He excelled in the art of composing verses and made his mark as a poet at a very tender age. He is highly spoken of by eminent biographers (see Sarkîs, 186). He died at Damascus in the very prime of his youth in 688/1289. He composed several works on different branches of literature. Six works of him including the present one, have been enumerated in Brock., i, 258 and suppl. For some account of his life see Dastûr al-I'lâm, fol. 26; Sarkîs, loc. cit. For further bibliography see Brock., Suppl., loc. cit.

For other copies of the work see Escurial 451; Berlin, 7783; Gotha, 2774; Paris, 3176; Br. Mus., 616/21; and Brock., loc. cit.

For editions see Sarkîs, loc. cit.

Written within red-ruled borders, the heading also being in red. Dated 9 Sha'bân 1074/26-2-1664. The colophon of the scribe runs as follows :

تم ديوان الشاب الظريف في تاسع شهر شعبان المبارك الذي هو من شهر  
سنة اربع وسبعين و الف .

The scribe does not reveal his name.

foll. 70<sup>b</sup>—88<sup>a</sup>.

### III

## ديوان ابن الدراء

DÎWÂN IBN AD-DARRÂ'

A complete, rare and exceedingly valuable copy of the Dîwân of Ibn ad-Darrâ', containing lyrical poems, Qaṣîdâh, versified letters, Muwashshah and other forms of verse composition. Some pieces are followed by short introductions, which throw much light on the life and the literary activities of the poet.

The opening Qaṣîdâh begins thus :

ساق اغن و روضة غناء و مدامة كرخية صحباء

The poet, whose full name is Muḥammad bin Nûraddîn bin Muḥammad ad-Dimashqî بن نورالدین بن محمد الدمشقی, commonly called Ibn ad-Darrâ' (المعروف بابن الدراء'), was born in 1028/1619 in Damascus. The date, 1025 A. H., as given by Brock, ii, 276, is apparently incorrect. (cf. Berlin, No. 7985 and *Khulâṣat al-Āṣar*, iv, pp., 249-257). He studied at his native place and attended the lectures of *ash-Shaikh* Najmaddîn al-Ġazzî (d. 1061/1651; *Khulâṣah*, iv, 189-200) and others. Then he travelled to Egypt and attended the lectures of eminent scholars there. During his sojourn in Cairo, he composed two *Qaṣîdahs* in praise of *ash-Shaikh* Muḥammad bin Zain al-‘Abidîn al-Bakrî (d. 1087/1677; *Khulâṣah*, iii, 465-68). The opening lines (مطلع) of the aforesaid *Qaṣîdahs* read thus (fol. 74<sup>b</sup>):

سقاها وحياتها المزيع من المطر      خليلي حطا بالركايب في مصر

and (fol. 75<sup>a</sup>):

من لقلب من الهوى لا يفيق      وعيون انسانهن غريق

Thus the first *Maṭla'* (مطلع), recorded in *Khulâṣah*, iv, 252, as follows:

خليلي حطا بالركايب في مصر      وسقاها وحياتها المزيع من المطر

is not correct. The word مزيع, as in the present ms., should be substituted for هزيع. According to al-Muhibbi, *Khulâṣah* loc. cit., he twice offered pilgrimage to the holy land and visited Egypt more than once. His last pilgrimage to Mecca was in 1063/1653, as appears from an introductory note in the text (fol. 77<sup>a</sup>):

ولما كان بتاد يخ شهر شوال سنة ثلاثة وستين وalf توجه من مصر  
فاصدا الحج.....الخ -

He stayed on at Mecca upto 1064/1654 and composed there a commentary on *Saqṭ az-Zand* (for which see *Sarkîs*, 328) of al-Ma'arrî (d. 449/1057) and dedicated it to zaid bin Muhsin (1041-1077/1632-1666; *Khulâṣah*, ii, 176-186), the then *Sharîf* of Mecca, beginning with a *Qaṣîdah*, the *Maṭla'* (مطلع) of which runs thus:

خذ يمين الحمى قثم بدوار      طلعت في دجي الشعور تير

But as his health deteriorated at Mecca and he died soon little after returning to his native place, Damascus, this commentary remained

incomplete. His death occurred on Saturday, 6th Ramadân 1065/30-6-1655. The introductory note on the above-mentioned Qaṣîdah runs thus - (fol. 77) :

وقال بمحكمة المشرفة يمدح الحضرة الشاعحة في الشرف..... زيد بن محسن  
بن الحسن وكان رحمة الله تعالى ألف شرحا على سقط الزند لابي العلاء المعري في  
مجاورته سنة اربع وستين وجعله برسم حضرة الشريف وصدره بهذه القصيدة  
ثم ادركه الضعف بمحكمة المشرفة ولم يكله واستمر الى ان قدم دمشق وتوفي يوم  
السبت وقت الزوال السادس شهر رمضان المظيم سنة ١٠٦٥ -

This is supported by Khulâṣah loc. cit., wherein a similar introductory note occurs. For further particulars of his life see Khulâṣat al-Āṣâr loc. cit.; ‘Iqd al-Jawâhir fol. 177<sup>b</sup>; Tâj at-Tabaqât, xi, 149. See also Brock, loc. cit.

Two incomplete copies of the work are noticed in Berlin, Nos. 7985-6.

The present ms. is very valuable. It was written in 1074/1664 or only nine years after the death of the author. The scribe, who does not reveal his name, seems to be an intelligent literary man of the time. He adds useful notes to some of the poems, regarding the circumstances in which they were composed. At least one of these useful notes has been transcribed from an autograph copy of the work, as appears from the words (ونقلت من خطه) in the following introduction (fol. 80) :

ونقلت من خطه ما صورته الحمد لله صورة ما كتبته ونحن بطيبة الغراء على  
ساكنها افضل الصلوة والسلام للاخ المبجل..... سيدى الشيخ ابراهيم بن.....  
مولانا الشيخ عبد الرحمن الخيارى قدس الله روحه..... وهو هذه الايات.....  
وكان ذلك على اثر مجلس السلام عليه في داره المعمورة به ان شاء الله فلما تقارتنا  
حملني ما نازلت من لطف شماليه..... فلم تنا لك الروح المطبوعة على النشاط  
عند معاينة مثل هذا المشهد ان نافت بليل السجية على الوستان قتنبه من غفلته  
وغرد فقال - الخ

in which he says that on seeing ash-Shaikh Ibrâhim al-Madanî (d. 1083/1672; Khulâṣah, i, 25-28) bin ‘Abdarrahmân al-Khiyârî (d. 1050/1646; Khulâṣah, ii, 367-8) at Madînah at his own place, he greeted him with

courtesy and affection. At this he could not check his poetic impulse. The result was the poem referred to above.

Dated Wednesday, 5, Ramadân, 1074/23-3-1664.

The colophon of the scribe, who does not reveal his name, runs thus :

تم ديوان الشيخ محمد الدراء في نهار الاربعاء الخامس شهر رمضان المبارك الذي  
هو من شهور سنة اربع وسبعين وalf -

fol. 88<sup>b</sup>—103<sup>a</sup>.

#### IV

## ترجمان الاشواق

### TARJUMÂN AL-ASHWÂQ

The *Dîwâni* of ash-Shaikh al-Akbar Muhyîaddîn Ibn 'Arabî (d. 638/1241; see Lib. Cat., v, ii, 293).

Beginning :—

قال الشيخ الامام ..... محي الدين ابو عبدالله ..... بن العربي الطائى الحاتمى  
الاندلسى ..... استخرت الله تعالى - الخ

The *dîwâni* proper opens thus :

مارحلوا يوم بانوا البزل العيسا الا وقد حملوا فيها الطواويسا

The work contains the lyrical poems, which were composed during the months of Rajab, Sha'bân and Ramadân, A. H. 611, when the poet was performing '*'Umrah*', as appears from the following statement in the introduction (fol. 88<sup>b</sup>) :

وقيدت في هذه الاوراق ما نظمته من الایيات الغزالية بمكة المشرفة في رجب  
وشعبان ورمضان من سنة احد عشر (Sic احدى عشرة) وستمائة في حال اعتباري  
هذه الاشهر اشير الى معارف ربانية وانوار الهمية -

See also Brock., i, 447 and suppl., where the date of composition differs from that given in our copy. The poet himself wrote a commentary upon the present *dîwâni*, called Dakhâ'i'r al-A'lâq fî Tarjumân al-Ashwâq, (ذخائر الاعلاق في ترجمان الاشواق), which has been printed since long (cf. Sarkîs, 178).

For other copies of the work see Berlin, 7748; Gotha, 2268; and Brock., loc. cit.; See also H, Kb., ii, 276, where the authorised (written by the author himself) commentary is called **فتح الذخّار والاعلّاق**.

The handwriting is identical with that of the preceding work.

Not dated. Apparently 11th century A. H.

foll. 103<sup>b</sup>—104<sup>a</sup>.

V

## حزب النّوّوي

HIZB AN-NAWAWI

A copy of a prayer (حزب) ascribed to Muhyiaddin Abū Zakariyāh Yāhiyā bin Sharaf an-Nawawī, the celebrated traditionist and šūfi scholar (d. 676/1278; see Lib. Cat., v, i, 192).

Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَكْبَرُ اللَّهُ أَكْبَرُ أَقُولُ عَلَى نَفْسِي وَعَلَى أَهْلِي وَعَلَى اُولَادِي - إِنَّمَا

For other copies see Berlin, No. 3882; Gotha, Nos. 821, 864; and Leid, No. 2200/6.

The work has been commented upon by Muṣṭafā bin Kamaladdin aş-Siddiqi al-Bakri (d. 1162/1749) and Ahmad as-Sijā'i (d. 1190/1776). For copies of which see Berlin, Nos. 3883-4.

For another commentary by Muḥammad bin aṭ-Ṭaiyib al-Fāsi (d. 1170/1756) see No. 2803/2.

Written in clear and fully vocalised *Naskh*. Not dated. Probably Twelfth century A. H.

On foll. 104<sup>b</sup>—107<sup>a</sup>, are quoted various pieces of verse.

On a flyleaf, near the end, it is stated in the following note that the ms. was sometime in the possession of one Ahmad bin 'Abdarrahman:—

من كتب العبد الفقير السيد أحمد بن الشيخ عبد الرحمن ابن عبدالله بن محيى عبد الرحمن الحنبلي القادرى الموقت بحلب غنى عنه -

## No. 2796.

foll. 125 ; lines 5 ; size  $7 \times 4$  ;  $5 \times 3$ .

## AL-MAJMÛ'AH

A beautiful and well-decorated copy of a Majmû'ah on prayer. It contains eleven short treatises on the subject. Some of the prayers seem to be the composition of Shi'ah authors.

All are in one hand. Not dated. Probably 12th century A. H.

foll. 1<sup>b</sup>—6<sup>b</sup>.

I

## دعا مستجاب

## DU'Â' MUSTAJÂB

A prayer beginning with :

اللهم اني اسئلك باسمك العظيم الاعظم الاجل - الخ

The author is not known.

Written in elegant Naskh with full vowel-points in red, within gold-ruled borders. The first page is much illuminated. The interlinear spaces are filled with decorations in light red between gold ruled lines.

Fol. 1<sup>a</sup>, bears an illegible seal like that of Wâjid 'Alî Shâh (1263-1272/1847-1856), the last king of Oudh (India). There is also a note : به كتب خانه عام بنکی پور نذر کردم by Saiyid Šafdar Nawwâb of Patna City, indicating the presentation of the ms. to the Library.

foll. 7<sup>a</sup>—26<sup>b</sup>.

II

## دعا مشلول

## DU'Â' MSHALÛL

A work on prayer, beginning with :—

اللهم اني اسئلك باسمك باسم الله الرحمن الرحيم يا ذا الجلال والاكرام يا حي يا قيوم يا حي - الخ

The author is not known.

The handwriting and decorations being identical with those of No. 2796/1 above.

foll. 27<sup>a</sup>—31<sup>b</sup>.

## III

## دعاة عافية

DU'Â' ÂFIYAT

Another prayer, called *Du'â' Âfiyat*, beginning with :

اللهم صل على محمد و الله و البشى عافية و جلاني عافية الخ .

The compiler is not known.

The handwriting is identical with that of the previous ms. The interlinear spaces are left blank within gold-ruled lines.

foll. 32<sup>a</sup>—35<sup>a</sup>.

## IV

## دعاة هلال

DU'Â' HILÂL

A prayer opening with :—

إيَا أَنْجَلِ الْمُطِيقِ الدَّائِبِ السَّرِيعِ التَّرَدِدِ فِي مَنَازِلِ التَّقْدِيرِ التَّصْرِفِ فِي نَكَلِ (؟نَكَلِ) التَّدْبِيرِ . الخ

The prayer relates to the new moon (*هلال*) of the month and its blessings for the believers.

The author is not known. The handwriting is identical with that of the preceding ms. ; but the vowel-points are not carefully set.

foll. 35<sup>a</sup>—36<sup>a</sup>.

## V

## دعاة نور

DU'Â' NÛR

A short prayer. It is named *نور*, probably on account of the word *نور* occurring frequently in it. It begins thus :—

بِسْمِ اللَّهِ النُّورِ بِسْمِ اللَّهِ نُورٌ عَلَى نُورٍ . الخ

The author is not known. The handwriting is identical with that of the previous works ; but the vowel-points are in black.

Foll. 36<sup>b</sup>—39<sup>a</sup>, are blank.

Foll. 39<sup>b</sup>—86<sup>b</sup>.

VI

## دعاة گنج العرش

DU'Â' GANJ AL-'ARSH

A well-known work on prayer, beginning with :—

لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ إِنَّمَا

The author is not known.

Handwriting is similar to that of No. 2796/1 above. The frontispiece is richly and tastefully illuminated. Interlinear spaces are filled with light red decorations within gold-ruled lines.

On fol. 87<sup>a</sup> there is a seal of Amjad 'Ali Shâh, King of Oudh (1258-1263/1842-1847), bearing the inscription :—

١٢٦٠

تأسیخ هر مهر شد چون شد مزین بر کتاب

خاتم امجد علی شاه زمان عالی جناب

The seal is dated A.H. 1260.

Foll. 87<sup>b</sup>—88<sup>a</sup> are blank.

foll. 88<sup>b</sup>—102<sup>b</sup>.

VII

## دعاة عشرات

DU'Â' 'ASHHARÂT

A prayer opening with :—

سبحان الله و الحمد لله و لا إله إلّا الله و الله أكْبَرُ و لا حَوْلَ وَلَا قُوَّةَ.....سبحان

الله أَكْبَرُ اللَّيلُ إِنَّمَا

The author is not known. Most probably it is the composition of some Shi'âh author, as the following piece in the text is apt to suggest (fol. 93<sup>b</sup>) :—

وَإِشْهَدُ أَنَّ عَلَى إِبْنِ إِبْرَاهِيمَ طَالِبِ الْمُؤْمِنِينَ حَقًا حَقًا وَأَنَّ الْأَئمَّةَ مِنْ وَلَدِهِ

هُمُ الْأَئمَّةُ الْمُهَدَّةُ الْمُهَدِّيُونَ غَيْرُ الضَّالِّينَ وَلَا الْمُضَلِّينَ - إِنَّمَا

Some pieces towards the end (foll. 100<sup>a</sup>—102<sup>b</sup>) are directed to be recited ten times.

Foll. 103 is blank.

foll. 104<sup>a</sup>—116<sup>b</sup>.

### VIII

## دعا مکرم

DU'Â' MUKARRAM

A copy of a prayer, said to be extraordinary in its effect. A lengthy note in Persian fully expounding its beauties, advantages and good effects, is added in the beginning.

The introductory note opens thus :—

این دعائیست عظیم الشان و فضیلت او عظیم است منقول است از حضرت رسول الله صلی الله علیه و آله وسلم که فرمود تعلیم مکنید این دعا را بیدان و تعلم کنند بخوبان - الخ

The prayer begins thus :—

اللهم انك حميد مجيد ودود شكور كريم وفي ملي اللهم انك ثواب وهاب سریع الحساب - الخ

The following note in the introduction (fol. 106) :—

خواننده این دعا با حضرت رسول الله صلی الله علیه و آله وسلم ذر جوار آنحضرت بعد ازان حضرت رسول الله صلی الله علیه و آله وسلم فرمود - الخ

indicates that this prayer was recited before the holy Prophet and was blessed by him.

The title is taken from the following note at the end of the introduction (fol. 107<sup>a</sup>) :—

دعا مکرم این است -

Foll. 117<sup>a</sup>—120<sup>a</sup>, are blank.

foll. 120<sup>b</sup>—122<sup>a</sup>.

### IX

## (دعا چهل کاف)

(DU'Â' CHIHAL KÂF)

A short prayer, consisting of forty *Kâfs* (ك, one of the letters of the Arabic alphabet). It is followed by a note in Persian, indicating its virtues and good effects. It includes also some meaningless words.

The prayer runs thus:—

كفالك ربک کم یکفیک و اکفة کفالکها یحکین کان من کلکا تکرکرا ککر  
الکر فی کبلی تحکی مشکشکة کلکالک لککا کفالک هایی کفالک کاف کرتها  
یا کوکب کان یحکی کوکب الفلاکا۔ (fol. 120<sup>b</sup>—121<sup>a</sup>)

On fol. 121<sup>b</sup>—122<sup>a</sup>, there are narrated some effective ways of reciting قل هو الله in the various ways stated (see fol. 121<sup>b</sup>), will insure success in the pursuit of any object.

The author is not known. It is stated in the beginning (fol. 120<sup>b</sup>) that the prayer was blessed by 'Ali bin Abî Tâlib, the fourth Caliph (35—40/656—661). However, among the sunnî shûfîs of our place, it is generally ascribed to Shaikh 'Abdalqâdir al-Jîlî (d. 561/466).

fol. 122<sup>b</sup>—106<sup>a</sup>.

## X

### (دعاه هفت مبین)

(DU'Â' HAFT MUBÎN)

The present prayer deals with the ways of reciting Sûrat Yâsîn (سورة يس; Chapter xxxvi of the Qur'ân). This sûrah contains seven *mubîn* (مبین) e.g. the word مبین occurs seventimes in the sûrah. All the forms of reciting explained in the ms. relate to these *mubîn*. Something is directed to be recited after every *mubîn*. The prayer is to be opened thus, as stated in the introductory note:—

اول دو رکعت نفل بخواند در هر رکعت سوره فاتحه یکبار و سوره  
قل هو الله احد سه بار بعد ان اعوذ بالله من الشیطان الرجيم ده بار و صلی الله علیک  
یا رسول الله صد بار و اللهم اغفرلی و تب على صد بار و بسم الله الرحمن الرحيم  
صد بار و سوره را شروع کند اول ده بار لفظ یس را تکرار کند تا مبین  
اول بخواند و مبین اول را ده بار تکرار کند و بخواند.

After this opening note, sûrat Yâsîn (یسن) proper begins thus:—

یس و القرآن الحکیم الله لمن المرسلین . الخ

At the end of each *mūbīn*, there are directions for reciting something like that contained in the opening note. At the end of the *sūrah*, there are other directions regarding the rules and the rituals to be observed during the recitation of the prayer.

The author is not known.

On fol. 136<sup>b</sup>, there is a very short prayer, beginning with :—

اللهم اني استشك باسمك الاحد الصمد - الخ

foll. 137<sup>b</sup>—151<sup>b</sup>

## XI

### (ادعية متفرقة)

(AD'IYAT MUTAFARRIQAH)

A work on prayer, containing some useful *Ad'iyaḥ* (ادعیه). It begins thus :—

اللهم صل على محمد وآل محمد اللهم اني استشك يا من له لطف خفي - الخ

---

## No. 2797

foll. 94 ; lines 8 ; size  $5 \times 3\frac{1}{2}$  ;  $4 \times 2$ .

### AL-MAJMŪ'AH

A copy of a *Majmū'ah* consisting of 10 works on prayer and other subjects, written in different hands.

foll. 1<sup>b</sup>—25<sup>b</sup>.

## I

### (دعاء)

DU'Â'

An anonymous prayer composed of some *sūrah* (سورة) and miscellaneous verses (آيات) of the Qur'an. Not a single word is added by the compiler. The prayer opens with the first *âyat* (آية) of the Sûrat al-Mulk (سورة الملك) ; chapter lxxxvi) thus :

تبارك الذي بيده الملك - الخ

The compiler is not known.

Written in fully vocalised *Naskh*, within red-ruled borders.  
Not dated. Probably 12th century A. H.

fol. 26<sup>a</sup>—32.

## II

# دعا سریانی

## DU'Â' SURYÂNÎ

A copy of a versified prayer, entitled *Du'â' Suryânî*, with an interlinear Persian translation in verse.

Beginning :—

|                                          |                                             |
|------------------------------------------|---------------------------------------------|
| فَانْ تَطْلُبْ سَوَائِيْ لَمْ تَجْدِنِيْ | اَنَا الْمُوْجُودْ فَاطِلِبِنِيْ تَجْدِنِيْ |
|------------------------------------------|---------------------------------------------|

Each verse is preceded by a note in Persian indicating the purpose for which it is designed and the rule to be observed in its recital and is followed by a versified Persian translation. For example, the second verse of the prayer is preceded by the following note :

بِطْلَبِ حَاجَتِ اَزْ بَادْشَاهَنْ هَرْ رُوزِ يَسِتْ بَارْ بَخْوَانَدْ .

The verse proper runs thus :

|                                           |                                           |
|-------------------------------------------|-------------------------------------------|
| كَثِيرُ الْحَاقِ فَاطِلِبِنِيْ تَجْدِنِيْ | اَنَا الْمَقْصُودُ لَا تَقْصِدْ سَوَائِيْ |
|-------------------------------------------|-------------------------------------------|

It is followed by the following Persian translation :

|                                              |                                               |
|----------------------------------------------|-----------------------------------------------|
| چُونْ مِنْ مَقْصُودْ بَاشْمَ در دُوْ عَالَمْ | مُعْوَنْ غَيْرَهْ مَرَايَهْ بَنَدَهْ هَرَدَمْ |
| خَلَقِيْنِ دَرْ مِنْ خَلَقِيْنِ يَشَكْ       | زَمِنْ مُوْجُودْ شَدْ حَوَّا وَآدَمْ          |

The original text is written in ordinary *Naskh*, the translation and, the introductory note being in *Nasta'lîq*. The notes are in red. Dated Friday, the 1st *Jumâdâ I*, fifth year from the *Julâs* of *Muhammad Shah* the Emperor of Delhi (1131-1161/1719-1748), that is to say A.H. 1136 = A. D. 1724.

The colophon of the scribe runs thus :—

تَمَتْ تَامَ شَدَ مَالِكُ الْحَقِ سَيِّدُ خَيْرِ اللهِ وَلَدُ سَيِّدُ عَبْدِ اللَّطِيفِ سَاكِنُ شَكُورِهِ آبَادِ  
بِرُوزِ جَمِيعِ تَارِيْخِ غَرَهِ جَهَادِيِّ الْأَوَّلِ (؟ جَهَادِيِّ الْأَوَّلِ) سَنَهُ هَ جَلَوسُ مَهْدَشَاهِ  
بَادْشَاهِ الغَازِيِّ . تَامَ شَدَ اَزْ رَقِيمَهِ لَعَلَ مَهْدَ .

Scribe : لَعَلَ مَهْدَ

On fol. 32<sup>b</sup>—34<sup>b</sup>, there are miscellaneous short prayers.

fol. 35<sup>a</sup>—36<sup>a</sup>.

## III

## (صلوة)

ṢALĀH

An anonymous short prayer (صلوة) beginning with :—

اللهم صل على محمد عين العناية (؟ ية) كنز المهدأة (؟ ية) - الخ

The author is not known.

Written in clear Naskh. Not dated. Probably Twelfth century A.H.

fol. 36<sup>b</sup>—51<sup>b</sup>.

## IV

## (دعا مستغاث)

DU'Â' MUSTAĞÂS

A prayer addressed to the Holy Prophet, in which the word (مستغاث) occurs repeatedly after every piece. The prayer is composed mostly in the form of (صلوة).

Beginning :—

الحمد لله على ماضى و الحمد لله على ما بقى - الخ

The (صلوة) proper opens thus :—

صلى الله على النبي الامى انت خيار الله المستغاث الى حضرت الله تعالى، الصلاوة والسلام عليك يا رسول الله رسول سيد الكوين فاتح فاتح الله المستغاث الى حضرت الله تعالى، الصلاوة والسلام - الخ

The author is not known.

Written in good clear Naskh, within gold and coloured ruled borders on gold-sprinkled ground.

Not dated. Probably 12th century A.H.

Fol. 52<sup>a</sup> bears a short prayer, beginning with :—

يا من يدرك مقايد - الخ

foll. 52<sup>b</sup>—54<sup>a</sup>.

V

(دعا)

DU'Â'

An anonymous prayer beginning with :—

الهـى سـيدـى و مـولـاـنـى (؟يـ) ضـاقـتـ المـذاـهـبـ إـلـاـ عـلـيـكـ . الخـ

The author is not known.

Written in Naskh. The scribe seems to be an ignorant man, the ms. being full of clerical errors.

On foll. 54<sup>b</sup>—55<sup>b</sup>, are miscellaneous short prayers. Fol. 56<sup>a</sup> is blank.

foll. 56<sup>b</sup>—60<sup>a</sup>.

VI

القصيدة الغوثية

AL-QAŞİDAT AL-ĞAUŞİYAH

A copy of the well-known mystic poem *Al-Qaşidat Al-Ğauşiyah*, generally ascribed to Shaikh Muhyiaddin 'Abdalqâdir al-jilî (d. 561/1166). See Lib. Cat., vol. xxiii, No. 2525, where the work is noticed under the title *Al-Qaşidat Al-Khamriyah* (القصيدة الْخَمْرِيَّة).

Beginning :—

سـقـانـىـ الـحـبـ كـاسـاتـ الـوـصـالـ      قـلـتـ نـحـرـتـىـ نـحـوىـ تـعـالـ      الخـ

Written in Naskh, within gold and coloured ruled borders. The interlinear spaces are filled with gold.

Not dated. Probably 12th century A. H.

Scribe :—

On fol. 61, there is a note in Persian indicating the properties and efficacies of the present *Qaşidah*.

Foll. 60<sup>b</sup> and 62<sup>a</sup> are blank.

foll. 62<sup>b</sup>—69<sup>b</sup>.

VII

دـعـاءـ سـرـيـانـىـ

DU'Â'- SURYÂNÎ

A copy of *Du'â' Suryânî*, with an interlinear versified Persian translation. See No. 2797/2, above.

The Persian translation in the present ms. seems to be by another author, since it differs from that of the above-mentioned copy.

Beginning :—

إنا موجود - الخ

Written in ordinary *Naskh*, the interlinear translation being in red.

On foll. 69<sup>b</sup>—71<sup>a</sup>, various ways of reciting the Divine name (يا باسط) are explained with *Nuqûsh* (نقوش), according to the usage prevalent among the Sûfîs.

foll. 71<sup>b</sup>—74<sup>b</sup>.

### VIII

#### (قصيدة ٨)

#### QASÎDAH

An anonymous *Qasîdah*, in praise of the Holy Prophet, in the rhyme of the celebrated *Qasîdat al-Burdah* (for which see Lib. Cat., xxiii, 2529-36), beginning with :

زاد اشتياق لغير ان بذى سلم و هام قابي للذكر الابان و العلم الخ

The style and diction of the *Qasîdah*, bear an Indian stamp of an ordinary standard, devoid of any charm or eloquence.

Author : *Shâh Rukn 'Âlam*. شاه رکن عالم. No account of him is found.

A short prayer beginning with :

اللهم ارزقنا بهذا النبي المحبوب ان ترزقنا حبه - الخ

is added in the end.

No other copy is known.

Written in ordinary *Naskh*, within gold and coloured rule borders.

Not dated. Probably 12th century A. H.

foll. 74<sup>b</sup>—80<sup>b</sup>.

### IX

#### القصيدة الغوثية

#### AL-QASÎDAT AL-ĞAUSÎYAH

Another copy of *Al-Qasîdat Al-Ğausîyah*, ascribed to *Shaikh Muhyîaddîn 'Abdaqâdir al-jîlî* (d. 561/1166). see No. 2797/vi above.

The present copy opens with an introductory note in Persian expounding the beauties and properties of the *Qasîdah*.

The note is identical with that occurring at the end of the above-mentioned copy (fol. 61). Then follows a short prayer (foll. 76<sup>b</sup>—77<sup>a</sup>) beginning with :—

اللهم صل على سيدنا محمد صلاة تنجينا بها - الخ

The Qasîdah proper begins on fol. 77<sup>a</sup>, as usual with :—

سقاني الحب - الخ

The handwriting is identical with that of No. 2797/viii, above.  
foll. 81<sup>a</sup>—92<sup>a</sup>.

X

(دعاء)

DU'Â'

Some forms of prayers consisting of the following :

- |                                        |     |                                     |
|----------------------------------------|-----|-------------------------------------|
| Foll. 81 <sup>a</sup> —81 <sup>b</sup> | I.  | اللهم اني استلك بصدق ابي بكر - الخ  |
| Foll. 81 <sup>b</sup> —83 <sup>b</sup> | II. | اللهى انت ربى و انا عبد اللهى - الخ |

The word **اللهى** occurs repeatedly after every piece.

- |                                        |      |                                |
|----------------------------------------|------|--------------------------------|
| Foll. 83 <sup>b</sup> —84 <sup>b</sup> | III. | الصلوة عليك يا خير الورى - الخ |
|----------------------------------------|------|--------------------------------|

Most part of these prayers is in Persian.

- |                                        |     |                                                                        |
|----------------------------------------|-----|------------------------------------------------------------------------|
| Foll. 84 <sup>b</sup> —86 <sup>b</sup> | IV. | مناجات حضرت پیر دستگیر سرتاج پیران پیر من - الخ                        |
| Foll. 86 <sup>b</sup> —87 <sup>b</sup> | V.  | مدح يا شیخ صمدانی - الخ                                                |
| Foll. 88 <sup>a</sup> —92 <sup>b</sup> | VI. | اول فاتحه حضرت خواجه عبدالخالق نجدهانی و بارواح<br>خواجه بازیلید - الخ |

The form of reciting fâtihâh and praying for the fulfilment of desires are described in the prayer.

It ends with the following verse (آية) from the Qur'ân :

رب قد اتيتني من الملك - الخ

On foll. 92<sup>b</sup>—94<sup>a</sup>, there are some *Nuqâsh*, according to the rules and practices prevalent among the shûfîs.

On fol. 95<sup>a</sup>, a şalâh, beginning with :

اللهم صل على نبينا و شفيعنا - الخ

is inserted.

The handwriting is quite identical with that of the ms. No. 2797/viii, above.



No. 2798

foll. 72 ; lines 9 ; size  $6\frac{1}{2} \times 5$  ;  $5 \times 3$ .

## AL-MAJMU'AH

A beautiful and well-decorated copy of a *majmū'ah*, containing eight works on prayer, mostly of *Shī'ah* origin.

foll. 1<sup>b</sup>—4<sup>b</sup>.

I

## دعا فتح نامہ

DU'Â' FATH NÂMAH

A prayer called *Fath Nâmah*. For further details see Lib. Cat., xxiv, No. 2763. The present copy seems to be incomplete inasmuch as only the first part of the prayer noticed in No. 2763, is found here. It ends thus (fol. 4<sup>b</sup>) :—

و تفرج بها عن كل هم و غم برحمتك يا ارحم الراحمين .

There is a slight difference in the beginning also.

While the ms. No. 2763 opens thus (fol. 1<sup>b</sup>) :—

هذا الدعاء فتح نامہ اللهم افتح لنا ابواب خيرك ولطفك و رفقك و رزقك  
ورحمتك بفضلك و جودك و كرمك يا ارحم الراحمين و اذا لقوا الذين - الخ

the present ms. begins as follows :—

اللهم افتح لنا ابوابنا بفضلك و خيرك و رفقك و رحمةك يا ارحم الراحمين  
و اذا لقوا الذين - الخ

The ms. bears no title. It has been taken from No. 2763, mentioned above.

foll. 5<sup>a</sup>—19<sup>b</sup>.

II

## تسبيح صبح

TASBÎH ŞUBH

The present *Tasbîh* contains a set of prayers to be recited in the morning, with full directions. Introductory notes are in Persian.

The opening note runs thus :

تسليح في الصبح چون صبح صادق طلوع کند - الخ

The first lengthy portion in this set of morning prayers begins as follows :—

اللهم اني استلك رحمة من عندك تهدى بها قلبي - الخ

The compiler is not known. Some portions are said to have been handed down by narration from the holy Prophet.

The title is based upon the opening note.

foll. 19<sup>b</sup>—27<sup>b</sup>.

### III

## دعاء صباح

### DU'Â' ŞABÂH

A valuable copy of Du'â' Şabâh, a prayer generally attributed to Amîr al-Mu'minîn 'Alî bin Abî Tâlib (d. 40/66), the fourth caliph. See Lib. Cat., xxiv, 2769/3, where a copy of the work has been noticed. The present copy, however, differs from the one just referred to in some respects.

The introductory note included in the present ms., which opens as follows :—

چنین مقول است که فرمود.....ألا اد لكم على الذخیرة العظمی - الخ

is not found in ms. No. 2769/3. There is also slight difference towards the end of the text of the prayer.

The portion beginning with الله الله .....یا سیداه - الخ (fol. 26<sup>a</sup>) and ending with و حبیبی عند کل دعوة (fol. 27<sup>a</sup>) in the present ms. is not found in the copy referred to above.

foll. 27<sup>b</sup>—43<sup>a</sup>.

### IV

## زیارت نامہ

### ZIYÂRAT NÂMAH

A work containing prayers designed to be recited while visiting the tombs of Imâms, according to the Shî'ah tenets. It also prescribes the

rules for paying homage to the departed souls and for offering prayers for them.

Beginning :—

زيارة تامة حضرت امير المؤمنين ..... روی جابر الجعفی ..... مضى على بن الحسين الى مشهد امير المؤمنين ..... فوق ثم بكى و قال السلم عليك يا امير المؤمنين - الخ

The ms. contains the following Ziyârat Nâmahs :

- |                      |       |                                                                 |
|----------------------|-------|-----------------------------------------------------------------|
| Fol. 27 <sup>b</sup> | I.    | زيارة تامة حضرت امير المؤمنين -                                 |
| Fol. 30 <sup>a</sup> | II.   | زيارة مولانا و سيدنا ابی عبد الله الحسین بن علی -               |
| Fol. 32 <sup>b</sup> | III.  | (زيارة) علی بن الحسین علیهم السلام -                            |
| Fol. 33 <sup>b</sup> | IV.   | (زيارة) الشهداء                                                 |
| Fol. 34 <sup>a</sup> | V.    | (زيارة) مشهد العباس -                                           |
| Fol. 35 <sup>a</sup> | VI.   | زيارة جامعة ..... في جميع مشاهد الانبياء والآئمة علیهم السلام - |
| Fol. 36 <sup>b</sup> | VII.  | زيارة الامام ابی الحسن موسی بن جعفر الكاظم علیهم السلام -       |
| Fol. 38 <sup>b</sup> | VIII. | زيارة الامام ابی جعفر الثاني محمد بن علی الجواد علیهم السلام -  |
| Fol. 40 <sup>b</sup> | IX.   | زيارة العسكريين ..... علیهم السلام -                            |

The author is not known. The title is based upon the opening note.

On fol. 43<sup>b</sup> an incomplete preface to some work in Persian is recorded. It is also much water-stained.

foll. 44<sup>a</sup>—47<sup>a</sup>.

V  
(دعا)  
DU'Â'

An anonymous prayer beginning with :—

بسم الله الرحمن الرحيم - اعيذ نفسي و ديني اهلي - الخ

The author is not known.

foll. 47<sup>a</sup>—55<sup>a</sup>.

## VI

## (ادعية منقوّلّة من مهج الدّعوّات)

AD'IYAT MANQŪLAT MIN MUHAJ AD-DA'WĀT

The present ms. contains selected prayers from *Muhaj ad-Da'wāt*, the well-known work on prayer, held in great esteem by Shī'ahs. See, Lib. Cat., xxiv, No. 2716, where a copy of the work is noticed.

Beginning :—

دعاً منقول لتن [Sic.] الكتاب مهج الدّعوّات رواه انس عن النبي صلّى الله عليه وسلم انه قال من استعمله كل صباح - الخ

ومن ذلك دعاء الخ

foll. 55<sup>b</sup>—56<sup>b</sup>.

## VII

## دعاء فراش أمير المؤمنين

DU'Â' FIRÂSH AMÎR AL-MU'MINÎN

A prayer entitled *Du'â' Firâsh*, designed to be recited day and night as stated in the opening note, which runs as follows (fol. 55<sup>b</sup>) :—

دعاء فراش أمير المؤمنين ..... كه در شب و روز خوانند - الخ

The prayer proper begins thus :—

اصبحت اللهم معتصماً بذمامك المنع الذي لا يطأول ولا يحاول - الخ

The compiler is not known. On foll. 56<sup>b</sup>—59<sup>a</sup>, two prayers called دعاء قطب الاقطاب and دعاء خضر are mentioned with some other miscellaneous prayers.

foll. 58<sup>a</sup>—60<sup>a</sup>.

## VIII

## دعاء بازق بند أمير المؤمنين

DU'Â' BÂZÛ BAND AMÎR AL-MU'MINÎN

A prayer said to be narrated from 'Alî bin Abî Tâlib (d. 40/661), the fourth Caliph and designed to be worn on arms, as appears from its title. There is no introductory note in the beginning.

It opens as follows :—

دعاء بازو بند امير المؤمنين عليه السلام يا صانع كل مصنوع و جابر كل  
كثير - الخ

On foll. 60<sup>a</sup>—72<sup>b</sup>, are different anonymous prayers.

All are in one hand. Written in good beautiful *Naskh*, the headings being in *Raihān* and *Şulş* characters in gold and red. Has a frontispiece with gold and coloured ruled borders. The sentences are separated by dots in gold. The fly-leaf at the beginning and fol. 72<sup>b</sup> bear the signatures of some former owners of the ms., dating earlier parts of 12th century A.H.

Not dated. Probably 10th century A. H. The scribe does not reveal his name. But the following anonymous note on the fly-leaf (خط ملا) indicates that the ms. was transcribed by Mullâ 'Abdallâh Ṭabbâkh, which in the absence of any contradictory statement, may be accepted. This 'Abdallâh Ṭabbâkh was a great penman and an eminent calligrapher of his time. He has been mentioned in *Tâdkirah-i-Khushnawîsân*, p. 125, but no date is given.

In *Mir'at al-'Âlam* (fol. 423<sup>a</sup>), he has been mentioned among those who flourished in the reign of Sultân Husain Mirzâ (873-911/1469-1506; see Beal's Biographical Dictionary, p. 391). He died in 885/1480. See *Tâdkirah-i-Khushnawîsân* by Mirzâ Sanglâkh, vol. 1, p. x.

### No. 2799

foll. 50 ; lines 9 ; size 6½ × 3 ; 4½ × 2.

### AL-MAJMÛ'AH

A Majmû'ah consisting of 22 different treatises on prayer. Most of them bear no title. All are in one hand. Written in good *Naskh* with diacritical marks though sometimes given carelessly. Golden and coloured lines round the pages.

Not dated. Probably 12th century A. H.

foll. 1<sup>b</sup>—2<sup>1</sup>.

### I (دعا طلب رزق)

### DU'Â' ṬALAB RIZQ

A form of prayer, asking God for the grant of sustenance, beginning with :

اللهم انـه لـيـس لـى عـلـم بـوـضـع رـزـق و اـنـا نـطـبـه - الخ

The author is not known. The title is derived from the first sentence in the text.

foll. 3<sup>a</sup>—4<sup>b</sup>.

## II (دعاء) DU'Â'

A very short prayer, to be recited for the safety of women, children and property. The prayer is said to have been derived from al-Imâm Ja'far as-Şâdiq (d. 148/765) as appears from the following introductory note in the very beginning :—

در کتاب طیبه ائمه علیه السلام از حضرت صادق علیه السلام روایت کرده است که محافظت نمایند زنان و فرزندان و مالها خود را بخواهند این بعد نماز عشا (fol. 3<sup>a</sup>)

The prayer proper open thus :—

اعيذ نفسي و ذريتي و ديني - الخ

Another short دعاء, designed to be recited after each of the five daily prayers, is annexed to the above. It consists of the concluding verses آيات (آيات) of Sûrat al-Baqarah (سورة البقرة) ; chapter II of the Qur'ân opening with :—

آمن الرسول بما أنزل - الخ

foll. 4<sup>a</sup>—5<sup>b</sup>.

## III (دعاء قضاء دين) DU'Â' QADÂ' DAIN

A prayer intended to be recited daily after every صلوة for the sake of obtaining freedom from debts, as stated in the following opening note :

ايضا بعد هر نماز بجهة اداء دين هر روز بخواهد . (fol. 4<sup>b</sup>)

The prayer opens thus :—

اللهم صل على محمد و الله و هب لي العافية من دين تخلق به وجهي - الخ

The prayer is full of praise for poverty (فقر) and condemnation of extravagance (اسراف).

The author is not known. The title is based upon the opening note mentioned above.

foll. 5<sup>b</sup>—6<sup>a</sup>.

IV

## (دعا جبرئيل)

DU'Â' JIBRA'IL

A short prayer beginning with :

اللهم اني ادعوك باسمك الواحد الاعزـ الخـ

The prayer is preceded by the following note :

در حدیث دیگر از حضرت رسول الله صلی الله علیه و آله متفق است که چون یهودان جمع شدند که حضرت عیسی را بکشند جبرئیل آمد و آنحضرت را فرو گرفت چون حضرت عیسی نظر به بالا کرد دید که بر بال جبرئیل نوشته است -

in which it is stated that when the Jews assembled to execute Christ, Gabriel came down from heaven and grasped him. When Christ looked above, he observed that the following prayer was written on the wings of Gabriel.

The author is not known. The title is based upon the above-mentioned note.

fol. 6<sup>b</sup>.

V

## (دعا)

DU'Â'

A very short prayer for recital for the achievement of objects of all kinds. It consists of *Şalâh* (hundred times) with *sûrat al-Fâtihah* (chapter i) and *sûrat al-Ikhâṣ* (chapter cxii) (seven times each), to be recited after *Şalât al-'Ishâ'*. In the end, the following :

يا حجت ابن ابن حسن العسكري عليه السلام ادركني

is to be recited hundred times for the completion of the prayer.

The compiler is not known. But, however, the Shi'ah origin of its composition is evident from the abovementioned prayer, i. e.,  
يا حجت ابن - الخ.

The note explaining the forms of prayer is in Persian.

fol. 7<sup>a</sup>.

VI

## (دعا)

DU'Â'

A prayer designed for the achievement of all objects. It consists in the recitation of the following Qur'anic verse :

رب اشرح لي صدرى ويسر لى امرى واحلل عقدة من لسانى يفقروا .....  
on the days of the week, as many times as prescribed for each day.  
The recitation begins on Thursday and comes to end on Sunday.

The compiler is not known. The note detailing the rules of recitation is in Persian.

foll. 7<sup>b</sup>—13<sup>b</sup>.

VII

## دعا صباح

DU'Â' ŞABÂH

A copy of Du'â' Şabâh, beginning with :—

اللهم يا من دلع لسان الصباح - الخ

For further details see Lib. Cat., xxiv, 2769/3 and No. 2798/3, above, where other copies of the work have been noticed.

The present ms., however, differs towards the end from those mentioned above. Whereas ms. No. 2769/3 runs thus towards the end :  
..... و ترزق من تشاء بغير حساب لا الله الا انت سبطانك اللهم بحمدك  
من ذا يعلم تدرك ولا يخافك - الخ (fol. 18<sup>b</sup>)

the present ms. runs as follows :—

..... و ترزق من تشاء بغير حساب فالق الاصباح و فالق الحب و النوى  
يسبح له ما في السموات والارض و هو العزيز الحكيم اللهم ما قلت من قول او  
حلفت من حلف - الخ (fol. 12<sup>a</sup>)

fol. 13<sup>b</sup>—15<sup>a</sup>.

## VIII

## (دعا عاشوراء)

DU'Â' 'ÂSHÛRÂ'

A short prayer to be recited seven times on the day of 'Âshûrâ' (the 10th of Muharram) for the purpose of achieving long life.

Beginning :—

سبحان الله ملأ الميزان و منتهى العلم و مبلغ الرضا وزنة العرش - الخ

In the middle of the text (fol. 14<sup>a</sup>), there is a note in Persian indicating that *Şalâh* should be recited ten times, before beginning the prayer proper which opens as follows (fol. 14<sup>a</sup>) :—

يا فارج كرب ذى النون يوم عاشوراء - الخ

The compiler is not known. The title is derived from the first sentence in the text.

On foll. 15<sup>a</sup>—19<sup>b</sup>, different verses from the different sūrahîs of the Qur'ân have been arranged in the form of two prayers without any note regarding their forms and effects. The two are separated only by Bismillâh: بسم الله الرحمن الرحيم آية (chapter v) سورة الأنفال (chapter vii) as follows (fol. 15<sup>a</sup>) :—

حرمت عليكم الميّة - الخ

and the second opens with the following verse of the bقرة (chapter ii) as follows (17<sup>a</sup>) :—

و اذا اخذنا ميثاقكم - الخ

fol. 20.

## IX

## (دعا)

DU'Â'

A prayer beginning with :—

اللهم شتت شملهم - الخ

A note on the margin in a later hand indicates that the present prayer is designed to secure immunity from the onslaughts of enemies. This is

to be recited, according to the above-mentioned marginal note, seven times after ablution (وضوء).

The compiler is not known.

foll. 21<sup>a</sup>—22<sup>a</sup>.

X  
(دعا)  
DU'Â'

A prayer said to have been handed down from the holy Prophet, beginning with:—

اعدت لكل هول لا اله الا الله ولكل هم - الخ

It is preceded by an introductory note in Persian indicating that whosoever recites it ten times a day, God forgives his four thousands sins and relieves him of the pangs of death (سکرات الموت), the punishment of the grave (عذاب القبر), and a 'hundred thousands dreads of the day of resurrection'. صد هزار هول قیامت. Some other properties of the prayer are also enumerated.

The compiler is not known.

foll. 22<sup>a</sup>.

XI  
(دعا)  
DU'Â'

A very short prayer, preceded by a note in Persian indicating that it is designed for those beset with grief or involved in distress. It is to be recited seventy times.

Beginning :—

يا الله يا عبد يا على - الخ

The compiler is not known.

foll. 22<sup>b</sup>—24<sup>b</sup>.

XII

(دعا صباح و مساء)

DU'Â' ŞABAH WA MASA'

A prayer designed to be recited every morning and evening.

Beginning :—

بسم الله خير الاسماء بسم الله رب الأرض - الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

fol. 24.

XIII

(دعا)

DU'Â'

A short prayer designed to be recited every morning.

Beginning :—

تحصنت بذى الملك و الملكوت و اعتصمت - الخ

The compiler is not known.

foll. 24<sup>b</sup>—25<sup>b</sup>.

XIV

دعا نور

DU'Â' NÛR

A copy of *Du'â' Nûr*. For further details see No. 2796/v, above. In the present ms. the prayer is called **مغرب للحفظ** (of proved efficacy for the development of memory), which is not pointed out in the above-mentioned copy.

Beginning : As the next preceding one.

foll. 25<sup>b</sup>—26<sup>a</sup>.

XV

(حرز صباح و مساء)

HIRZ ŞABÂH WA MASÂ'

A *hirz* to be recited in the morning and the evening.

Beginning :—

بسم الله وبآية ومن آية - الخ

The compiler is not known. The title is derived from a note in Persian in the beginning.

foll. 26<sup>b</sup>—28<sup>b</sup>.

XVI  
(دعا)

DU'Â'

A prayer of repentance for all sins and to be recited at the time of suffering from the pangs of death سكرات الموت. It is believed that the prayer has the desired effect and relieves the distressed from the pangs of death.

Preceded by an introductory note in Persian, the prayer proper begins thus :—

اللهم اغفر لي الكثير من - الخ

The compiler is not known.

foll. 28<sup>b</sup>—34<sup>b</sup>.

XVII  
(دعا)

DU'Â'

A prayer said to have been blessed by the holy Prophet as efficacious for all purposes (foll. 28<sup>b</sup>).

Beginning :—

اللهُمَّ أَنْتَ إِلَهُنَا إِنَّا نَصْرَافُ - الخ

It is preceded by a lengthy note (foll. 28<sup>b</sup>—29<sup>a</sup>) in Persian expounding the rules for its recitation and describing the peculiar properties of the different forms and modes.

The compiler is not known.

foll. 34<sup>a</sup>—34<sup>b</sup>.

XVIII  
(دعا)

DU'Â'

A very short prayer to be recited every morning or at the time of seeing a new moon (هلال).

Beginning :—

الله مدد على فاطمة - الخ

It is preceded by a short note (34<sup>a</sup>) in Persian, explaining its utility.  
The compiler is not known.

foll. 35<sup>a</sup>—35<sup>b</sup>.

### XIX

## دعاة قبض روح

DU'Â' QABD RÛH

Another short prayer designed to be recited on the death-bed for being relieved of the pangs of death (قبض روح).

Beginning :—

اللهم يا ملك الموت طيبني للموت - الخ

The title is derived from an introductory note in the beginning.  
The compiler is not known.

foll. 35<sup>b</sup>—36<sup>a</sup>.

### XX

## دعاة رزق

DU'Â' RIZQ

A short prayer intended to be used for the purpose of supplicating for abundance of sustenance (سعة رزق).

Beginning :—

توكلت على الحي الذي لا يموت - الخ

The compiler is not known. The title is derived from a note in the beginning.

foll. 36<sup>a</sup>—37<sup>b</sup>.

### XXI

## دعاة توعيذ

DU'Â' TA'WÎD

A copy of *Du'â' Ta'wîd* (دعاة توعيذ), a prayer designed to be used as an amulet.

Beginning :—

اللهم يا ذا العرش الحميد الکريم والملك القديم - الخ

The compiler is not known. The title is taken from a short opening note in Persian which runs as follows (fol. 36<sup>a</sup>) :—

دعاۓ تعلیم این است۔

On fol. 37<sup>b</sup>—39<sup>b</sup>, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân have been quoted.

fol. 39<sup>b</sup>—41<sup>a</sup>.

## XXII (دعاء) DU'Â'

A prayer said to be effective for all purposes. It is to be recited once a day. It opens with a note in Persian expounding its peculiar effects and forms of reciting.

The prayer proper begins thus (fol. 40<sup>a</sup>) :—

سلم قولًا من رب رحيم - الخ

The prayer is composed wholly of Qur'ânic verses. The compiler is not known.

On fol. 41<sup>a</sup>—50<sup>b</sup>, miscellaneous verses (آیات) from the different chapters (سور) of the Qur'ân, are quoted.

### No. 2800

fol. 384 ; line 17 ; size  $5 \times 5\frac{1}{2}$  ;  $7\frac{1}{2} \times 4$ .

### AL-MAJMÛ'AH

An exceedingly beautiful and tastefully illuminated copy of a majmû'ah consisting of eleven treatises on Sûfism, Ethics and Prayer.

By Muhyîaddîn 'Abdalqâdir al-Jîlî (d. 561/1165) and other authors.

fol. 1<sup>b</sup>—6<sup>b</sup>.

I

### الرسالة الغوثية

### AR-RISALAT AL-ĞAUSHIYAH

A copy of ash-Shaikh 'Abdalqâdir's Ar-Risalat Al-Ğausîyah. See No. 2789/vi, above, where a copy of the present work is noticed under the title رسالة الغوثية.

The present ms. differs slightly from the above-mentioned copy in the beginning. It opens as follows :—

هذه الرسالة الغوثية من كلام حضرت غوث (؟ الغوث) الصمداني،.....  
الحمد لله كاشف الغمة و جالي الظلمة و مرسل حبيبه صلى الله عليه وسلم بخير امته  
فسرحة لهم صلى الله عليه وسلم وعلى آله اوضح الخلق حجة اما بعد قطب [sic] الاقطاب  
العالم الفرد العارف بالله الدال على براهينه الداعي تغير منهج و مورد..... هو الشيخ  
محى الدين سيد عبدالقادر الجيلاني قال الغوث الاعظم المتواوح عن غير الله هو  
المستائن بالله - الخ

The abovementioned copy runs thus :—

الحمد لله كاشف الغمة و الصلاوة و السلام على نبيه خير البرية و شفيع الامة  
اما بعد قال [sic] الغوث الاعظم المستائن بالله المتواوح عن غير الله - الخ

There are also other slight differences in the course of the text, which do not affect materially the text and the meaning of the work. Fol. 7<sup>a</sup> is blank.

foll. 7<sup>b</sup>—16<sup>a</sup>.

## II

# مكتوبات الغوث الصمداني

MAKTŪBĀT AL-ĞAUS AS-ŞAMDĀNĪ

A very rare work containing letters of *ash-Shaikh* ‘Abdalqâdir al-Jîlî (d. 561/1165), treating of šûfîc doctrines in a metaphorical form. Qur’ânic verses are extensively quoted. They number 275 verses as stated in the preface (fol. 7<sup>b</sup>).

Beginning :—

الحمد لله رب العالمين.....اما بعد فهذه خمسة عشر مكتوبا من القطب الرباني  
مشتملة على حكم - الخ

It appears from the preface (fol 7<sup>b</sup>) that the work originally contained fifteen letters. In the present ms. the fourteenth letter is wanting. The work is divided into the following 15 Maktûb :—

- |                       |     |                                                      |
|-----------------------|-----|------------------------------------------------------|
| Fol. 7 <sup>b</sup> . | I.  | المكتوب الاول في بداية جذبة الحق و منهاياها .        |
| Fol. 8 <sup>a</sup> . | II. | المكتوب الثاني في بيان المواجهة والرياضية و ثمرتها . |

- Fol. 9<sup>a</sup>. III. المكتوب الثالث في الحوف، والرجاء و ثمرتها -  
 المكتوب الرابع في التحرير على دفع الغفلة والتوبة عن العاصي -  
 المكتوب الخامسة (Sic الخامس) في بيان معية الله تعالى و احاطة علمه تعالى بالأشياء -  
 المكتوب السادس في بيان قهارية جذبة الحق تعالى و اطاعة عصاة Fol. 11<sup>a</sup>. VI.  
 النفسانية لها وظمهور قيام السالك في هذا العالم -  
 المكتوب السابع في الزهد و ثمرته -  
 المكتوب السادس (Sic السادس) في الانس و ثمرته -  
 المكتوب التاسع في الترغيب في صحبة الابرار و ثمرتها و الزهد Fol. 12<sup>b</sup>. IX.  
 في الدنيا -  
 المكتوب العاشر في البكاء والعجز والتضرع والاتجاه إلى الله تعالى -  
 المكتوب الحادى عشر في التوحيد و ثمرته -  
 المكتوب الثاني عشر في الزهد والتحرير على صحبة الابرار -  
 المكتوب الثالث عشر في كمال المعرفة و كمال الدين و ثمرتها -  
 XIV.  
 المكتوب الخامس عشر في فوائد القلب السليم و العقل الكامل Fol. 15<sup>b</sup>. XV.  
 واليقين الصادق -

The work has neither been mentioned in Brock., nor in H. Kh. No other copy seems to have been recorded.

A Persian translation of the work with a commentary upon it by Shaikh 'Alî al-Muttaqî (d. 975/1567) is noticed in Lib., Pers., Cat., No. 1385. The Persian version of the work, however, contains eighteen letters. Letters 14th, 16th, 17th, and 18th are wanting in the present ms. There is some slight difference in arrangement also. cf. Lib., Cat., loc. cit.

foll. 17<sup>b</sup>—18<sup>b</sup>.

### III

## شجرة

### SHAJARAH

A shajarah, beginning with the holy Prophet and ending with one

Şâh Sharîf Muhammed Sharaf al-Haqq Maħbûb Muṭlaq al-qâdirî al-Jîlânî.  
The heading runs as follows (fol. 17<sup>b</sup>) :—

شجرة حضرت شاه شريف محمد شرف الحق محبوب مطلق القادرى.

Beginning :—

الهي بحرمت سيدى و مولاى ..... سلطان الانبياء و خاتم النبىين اول محمد  
وآخر محمد - الخ

The dates of the life of the above-mentioned Şâh Sharaf al-Haqq and the place to which he belonged could not be traced.

fol. 19<sup>b</sup>—278.<sup>b</sup>

#### IV

## ملفوظ الشیخ الربانی

### MALFŪZ ASH-SHAIKH AR-RABBĀNÎ

A very fine copy of the sermons of Shaikh 'Abdalqâdir al-Jîlî, which is known variously as Malfûz Ash-Shaikh Ar-Rabbânî, Sittîn Majâlis (India Office, No. 1246-7), Al-Fâtiḥ Ar-Rabbânî wa al-Fâid As-Subhâni (Berlin, 3402) and Al-Fâtiḥ Ar-Rahmâni wa al-Fâid ar-Rahmâni (Sarkis, 728). Lib. Cat., xiii, 854, has noticed another copy under the incorrect title Malfûz al-Qâderîyah (ملفوظ القادریہ) although the title given at the end of the ms. is the correct one. India Office, No. 619, suggests that it seems to be identical with Jalâ' al-Khâṭir (جلاء الخاطر), noticed in H. Kh., ii, 605, although the dates of the delivery of the first and the last sermons noted in H. Kh., loc. cit., differ from those mentioned in the text itself. For a comprehensive critical note on the work see India Office, 1246, where the accuracy of the dates of the sermons and their chronological order have been questioned. No doubt, the arrangement of these is not in a strictly chronological order.

The first sermon is dated 3rd Shawwal, 545 A.H., the 27th is dated 7th Jumâda II, 545 A.H., the 44th is dated 1st Shawwal 1945, and the 56th is also dated 1st Shhawwal, 545. India Office, loc. cit., has, however, failed in its attempt at a reconstruction of the plan and accurately fixing the dates (e. g. 9th Rajab 545 was a wednesday and not a friday as suggested therein.) Its suggestion that there has been a mistake in assigning the years to the dates of some of the sermons is apparently feasible; but the attempt to correct the dates and the chronological order of the sermons is neither practicable nor profitable.

See also Brock. Supp., i, 778.

Beginning :—

نسب سيد أولياء الله عز وجل ..... قال الشيخ ..... بكرة يوم الاحد بالرباط  
ثالث شوال سنة خمس واربعين وخمس مائة الاعتراف على الحق عز وجل - الخ

There are marginal notes in the present copy, mostly extracted from Bahjat al-Asrâr, (foll. 32, 33, 37, &c.), Mir'ât al-Jinân (fol. 237<sup>a</sup> &c.), Futûh al-Ğaib (fol. 243<sup>b</sup> etc.) and other works of Sûfism.

It was printed at Cairo in 1281 A.H., 1302 A.H. (See Sarkîs, 7208) and in 1318 A.H. under the title Al-Fâth ar-Rabbâni wa al-Fâid ar-Râhmâni. Important contents are indicated on the margin in red beginning with the words ..... فی پیان ..... The heading of each sermon is written in white on a decorated golden ground. Floral designs on the margin indicate the beginnings of the sermons.

foll. 279<sup>b</sup>—282<sup>a</sup>.

V

## (احادیث)

(AHÂDÎS)

An anonymous treatise containing a few Ahâdîs and their annotations. Some explanations are in Persian also.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِكُلِّ الْكَمالِ وَالْمُنْتَهَى ..... قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سُئِلَ مُوسَى رَبِّهِ - إِنَّكَ مُؤْمِنٌ

The name of the compiler is not known.

foll. 283<sup>b</sup>—301<sup>a</sup>.

VI

## لغات الملفوظ الشريف

LUGÂT AL-MALFÛZ ASH-SHARÎF

A short lexicon giving the meanings of the difficult words used in ملفوظ القادرية (No. 2800/iv, above). The meanings are explained mostly in Persian and sometimes in Arabic and Persian-both.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَظٌ [Sic] إِنَّدَاخْتَ يَحْشِي بِرَكْدَهُ شَوْدُ تَوَانْسِي مَعَالِجَهُ كَنِيٍّ - الْخَ

The author does not reveal his name.

foll. 301<sup>b</sup>—306<sup>b</sup>.

VII

## (قصائد)

(QASÂ'ID)

A few Qasâ'id (قصائد), ascribed to 'Alî bin Abî Tâlib (d. 40/61) and 'Abdalqâdir al-Jîlî (d. 561/1165).

The first Qasîdah, ascribed to the fourth Caliph, opens thus :—

لَكَ الْحَمْدُ يَا ذَا الْجَوْدِ وَالْعَلِيٌّ تَبَارَكَتْ تَعْطِيَّ مِنْ تَشَاءُ وَتَمْنَعُ

foll. 307<sup>b</sup>—322<sup>a</sup>.

VIII

## البادرات العينية في النادرات الغيبية

AL-BÂDIRÂT AL-'AINÎYAH FÌ AN-NÂDIRÂT AL-ĞAIBÎYAH

The mystical Qasîdah of 'Abdalkarîm bin Ibrâhim Sibît 'Abdalqâdir al-jîlî (d. 832/1428 ; see No. 2789/7 above), beginning with :—

فَوَادَ بِهِ شَمْسُ الْحَبَّةِ سَاطِعٌ وَلَيْسَ لِنَجْمِ الْعَزْلِ (؟العَذْلِ) فِيهِ مَوَاقِعُ

The present ms. opens with a misleading introduction (foll. 307<sup>b</sup>, 308<sup>a</sup>) erroneously ascribing the authorship of the work to 'Abdalqâdir al-jîlî.

Similarly there is another erroneous statement to the effect on the frontispiece which runs thus (fol. 308<sup>b</sup>) :—

هَذِهِ الْقَصِيلَةُ الْعِينِيَّةُ مِنْ كَلَامِ حَضْرَتِ غَوثِ الصَّمْدَانِيِّ -

The above title is given in the present ms. Different titles are given in other authorities. (cf. Brock. Supp., ii, 284). H. Kh., iii, 204, who calls the poem الدرة العينية في الشواهد الغيبية, says that it contains 533 verses, but our copy consists only of 453 verses.

For other copies of the work see Berlin, No. 3411; Gotha, No. 2316-7; Paris, Nos. 3171/2, 3222; See also Brock., ii, 205, and Suppl. For a commentary upon it, entitled المَعَارِفُ الْغَيْبِيَّةُ, by 'Abdalqâni an-Nâbulusî (d. 1143/1731) see Berlin, No. 3412-3; Paris, 3223; Br. Mus., Sup., 254/14; and Cairo., vii, 312.

foll. 322<sup>a</sup>—360<sup>b</sup>.

## IX

## (قصائد)

(QASÂ'ID)

Miscellaneous Qaṣîdahs ascribed to Shaikh ‘Abdalqâdir al-Jîlî (d. 561/1165), each Qaṣîdah having its own heading.

Beginning :—

قصيدة (؟ القصيدة) الثانية من كلام .....غوث (؟ الغوث) الصمداني .....  
قال الشيخ (؟ شيخ) المحققين محي الدين .....عبدالقادر ..... الخ

The Qaṣîdah proper opens thus :—

وجودی سری فی سر سر الحقيقة ..... و مرتبی فاقت علی کل مرتبة ..... الخ

foll. 361<sup>b</sup>—374<sup>b</sup>.

## X

## استخاره قادریہ

ISTIKHÂRAH QÂDIRÎYAH

A work (in Persian) consisting of the rules of *Istikhârah* (a form of prayer for consulting God by divination).

Beginning :—

بدان اسعدك الله .....سند استخاره از خرقه قادریه رضوان الله تعالى عليهم  
اجمین بر چند نوع است ..... الخ

The compiler does not reveal his name. No other copy of the work is known to us.

foll. 375<sup>b</sup>—382<sup>a</sup>.

## XI

## صلوة التسبیح و غيرها

ŞALÂT AT-TASBÎH WA ĞAIRUHÂ

Some prayers and their forms, as observed in the Qâdirîyah order. They are said to have been copied from Shaikh ‘Abdalqâdir’s family papers (fol. 375<sup>b</sup>).

Beginning :—

اللهم صل على محمد .....صلوة التسبیح مقولست در بعضی نسخ از رسائل  
بیت سیدنا و سنتا ..... الخ

The following prayers, peculiar to the Qâdirîyahs, have been explained in the work :—

|                       |      |                    |
|-----------------------|------|--------------------|
| Fol. 375 <sup>b</sup> | I.   | صلوة التسبيح -     |
| Fol. 376 <sup>b</sup> | II.  | صلوة العبر -       |
| Fol. 377 <sup>b</sup> | III. | صلوة الفردية -     |
| Fol. 378 <sup>a</sup> | IV.  | صلوة القربة -      |
| Fol. 379 <sup>a</sup> | V.   | صلوة الاسرار -     |
| Fol. 380 <sup>a</sup> | VI.  | صلوة العاشقين -    |
| Fol. 380 <sup>a</sup> | VII. | صلوة معرفة الروح - |

On foll. 381<sup>a</sup>—382<sup>a</sup>, some prayers (ادعیه) and ninety-nine names of Shaikh 'Abdalqâdir (d. 561/1165) are detailed.

|                                          |       |                |
|------------------------------------------|-------|----------------|
| Foll. 382 <sup>b</sup> —384 <sup>a</sup> | VIII. | صلوة التمجيد - |
|------------------------------------------|-------|----------------|

The compiler is not known. No other copy of the work seems to be extant.

### No. 2801

foll. 338 ; lines 15-27 ; size 6 × 4 ; 8½ × 6.

### AL-MAJMÛ'AH

A valuable Majmû'ah, consisting of 19 independent works on different subjects by different authors, the handwriting also being different. The cover bears a misleading statement (viz. *هذا مجموع غالبه في الحو* to the effect that most of the treatises in this collection are on syntax.

foll. 1<sup>b</sup>—50<sup>b</sup>.

### I

## الصاق عوار المھوس بمن لم یفهم الاضطراب في حديث البسلة عن انس

ILSÂQ 'AWÂR AL-HAWAS BI MAN LAM YAFHAM  
AL-IDTIRÂB FÎ HADÎS AL-BASMALAT 'AN ANAS

صليت خلف النبي *رضي الله عنه* و سليم و أبي بكر و عمر و عثمان رضي الله عنهم فكانوا يستفتحون بالحمد لله

رب العالمين as narrated by Anas bin Mâlik (d. 91/709), one of the highly respected companions of the Prophet.

احمد بن محمد بن معاذ بن حجر العسقلاني By Ahmad bin Muhammad bin 'Alî bin Hajar al-Haisami (d. 23rd Rajab 974 A.H./3-2-1567). For full particulars of his life see Lib., Cat., v, ii, 382. See also No. 2801/12 below, where the exact dates of his life are established.

Beginning :—

رب يسر واعن واخْمَ احْمَدْكَ اللَّهُمَّ انْ حَفِظْتَ (Sic حفظة) هَذِهِ الشَّرِيعَةِ  
الْفَرَاءِ ... اما بَعْدَ فَهَذِهِ ضَيْلَةٌ [Sic] جَمِعْتُ مِنْ فَنِ الْحَدِيثِ وَمَتَعَلِّمَتُ مِنْ  
تَحْقِيقِ بَكَارِ مَصْنَفَاتِهِ - الخ

The work was originally planned in refutation of some allegations made by certain irresponsible persons against the author to the effect that he had in the course of criticising the *Hâdiṣ al-Basmalah* of Anas bin Mâlik in his lectures made unpleasant remarks about the person of the esteemed companion of the Prophet (vide. foll. 1<sup>b</sup>—4<sup>b</sup>). Later on it developed into a learned thesis on some important points of *hâdiṣ* and *Uṣūl al-Hâdiṣ*.

Besides the preliminary remarks, it is divided into a *muqaddimah*, 4 *maqṣad* and *Khâtimah*, as follows :—

Foll. 4<sup>b</sup>. مقدمة في تعریف الحديث الصحيح و توابعه .

Foll. 7<sup>b</sup>. I. المقصد الأول في الشاذ .

Foll. 8<sup>b</sup>. II. المقصد الثاني في المعلل بعلة حقيقة .

Foll. 14<sup>a</sup>. III. المقصد الثالث في بيان الاضطراب وما يتاسب به .

Foll. 15<sup>a</sup>. IV. المقصد الرابع في ذكر امور مهمة منها البداع المستغرب  
و منها ..... الخ

Foll. 38<sup>b</sup>. خاتمة في بيان ما وقع فيه ذلك المفترض الذي علم ما مر في الخطبة  
وما بعدها . الخ

No other copy is known.

Not in H. Kh.

The colophon of the scribe reads thus :—

كان الفراغ من تحريره نهار..... اول يوم من شهر رمضان وقت الصبح  
بقلم العبد الفانى عز الدين بن سليمان القحطانى ..... بتاريخ سنة ١٢١٩ من المجر  
النبوية..... الخ

Beginning :—

اما بعد حمد الله على انعامه وصلاته وسلامه على خير خلقه..... فهذا كتاب  
لقبته تطهير العيبة من دنس الغيبة سأني في تاليفه بعض العارفين - الخ

The work is divided into a *Muqaddimah*, 3 *bab* (being sub-divided into different *Maqṣad* and *Faṣl*) and a *Khātimah* as follows :—

|                      |                                                                                          |
|----------------------|------------------------------------------------------------------------------------------|
| Fol. 81 <sup>b</sup> | مقدمة في بيان الخلق السى' الذى تنشأ عنده الغيبة - الخ                                    |
| Fol. 82 <sup>b</sup> | الباب الاول وفيه مقصدان.....                                                             |
| Fol. 82 <sup>b</sup> | المقصد الاول في حفظ اللسان -                                                             |
| Fol. 84 <sup>a</sup> | المقصد الثاني في الغيبة وفيه فصلان -                                                     |
| Fol. 84 <sup>b</sup> | الفصل الاول في حقيقتها وبيان شومها والوعيد الشديد عليها -                                |
| Fol. 87 <sup>a</sup> | الفصل الثاني في مخصوصات الغيبة -                                                         |
| Fol. 87 <sup>a</sup> | الباب الثاني في كلام الفقهاء على الغيبة الماخوذة من الاحاديث السابقة وغيرها وفيه فصلان - |
| Fol. 87 <sup>a</sup> | الاول في حدتها -                                                                         |
| Fol. 87 <sup>a</sup> | الفصل الثاني فيما يباح أو يحب لاسباب التحذير - الخ                                       |
| Fol. 88 <sup>a</sup> | الباب الثالث في بيان حكم الغيبة والنميمة والفرق بينها - الخ                              |
| Fol. 88 <sup>b</sup> | خاتمة في بيان العلاج الذى به يمنع اللسان من الغيبة وغيرها -                              |

— The only other copy of the work is noticed in Cairo, vii, 194.

Written in good Arabian *Naskh*. The colophon of the scribe runs thus :—

وقد الفراغ من نساخته نهار الرابع احدى [Sic] عشر فى ذى القعدة الحرام  
فى طريق المدينة فى عسفان سنة ١١٦٨ على يد اقر خالق الله نور الدين بن عبدالله  
غفر الله له - الخ

Dated, 1168/1755.

Scribe: نور الدين بن عبدالله .

Not in H. Kh.

foll. 90—107<sup>b</sup>.

IV

## در الغمامۃ فی در الطیلسان و العذبة و العمامۃ

DARR AL-ĞAMĀMAH FI DURR AT-TAILASĀN WA  
AL-‘ADABAH WA AL-‘IMĀMAH

A short work on Muslim law, treating of *Tailasān* (mantle), ‘*Adabah* (end of turban), ‘*Imāmah* (turban) indicating their significance. The work is based mostly on *Hadīṣ*.

By the same *Ibn Hajar al-Haiṣamī*.

Beginning :—

الحمد لله الذي ميز العلماء بشعار في العذبة و العمامۃ و الطیلسان ..... و بعد فهذا

كتاب صغر حجمه وكثرة علمه بحيث لا يوجد نظير له في مجموع - الخ

According to the author's preface (foll. 90<sup>b</sup>, 91<sup>a</sup>), the idea of doing full justice to the subject had occurred to him at the time of writing the last portion of (*فصل اللباس*) of his well-known work *تحفة المحتاج* (for a copy of which see Lib., Cat, xviii, 1844-7); but as the subject was comprehensive, he contented himself therein with a brief and sketchy treatment of it (see *Tuhfat al-Muhtaj*, vol. i, pp. 289-92, Cairo Edition, 1282 A. H.) and preferred to compose a separate work on the same (viz., the present one) later on.

For other copies see Cairo, vii, 14; and Brock., Suppl., ii, 528.

Written in good *Naskh*.

Not dated. Probably 12th century A. H.

Not in *H. Kh.*

foll. 108—124<sup>b</sup>.

V

## القول المختصر في علامۃ المهدی المنتظر

AL-QAUL AL-MUKHTASAR FÌ ‘ALĀMAT AL-MAHDIY  
AL-MUNTAZAR

A short work dealing with the advent of *Mahdiy*, based fully on *Hadīṣ*.

By the same author.

Beginning :—

الحمد لله جدا يليق بعظم سلطانه ..... وبعد فهذا كتاب لقبته القول المختصر في علامة المهدى المتظر اذكر فيه ما اطلعت عليه من علاماته وفضائله . الخ

The contents of the work have been fully described in Berlin, No. 2725. For other copies see Berlin, loc. cit.; Cairo, vii, 1196; Brock., Suppl., ii, 528.

Written in ordinary Naskh. Not dated. Probably 13th century A. H. Water-stained.

The ms. was sometimes in the possession of one 'Abdarrahmân bin Sa'îd bin 'Abdallâh bin 'Ushmân al-'Amûdi.

Foll. 125-6 are blank.

Not in H. Kh.

fol. 127—139<sup>a</sup>.

## VI

# تحذير الثقات من استعمال القات

**TAHDÎR AS-SIQÂT MIN ISTI'MÂL AL-QÂT**

A work on Muslim law dealing with the القات (a plant generally grown in Yemen) and the validity of its use. The work is based on the principles of law and the sayings of eminent jurists.

By the same author.

Beginning :—

احمدك الله ان متنت على المصطفين ..... اما بعد فهذا تاليف شريف ونموذج  
لطيف سميه تحذير الثقات من استعمال القات وسيبه انه ورد على - الخ

The only other copy is noticed in Cairo, vii, 195, where the work is entitled تحذير الثقات من استعمال الكفنة والقات. (See also An-Nûr As-Sâfir, fol. 295<sup>a</sup>).

The author in the following note at the end (fol. 139<sup>a</sup>) :

يقول مؤلفه عفا الله عنه ابتدأته فيه يوم الاثنين السادس عشر صفر الحجر قبيل الظهر وفرغت منه بعيد الظهر يوم الثلاثاء سابع عشر صفر المذكور سنة خمسين وتسعاً وثمانة مع غاية من الاستعمال. الخ

says that he began writing the present work on Monday (just at noon), 16th, Safar and completed it on Tuesday (after noon), the 17th, Safar, 950/22-5-1543.

Written in Arabian Naskh.

The colophon of the scribe, who does not reveal his name, reads thus:—  
وكان الفراغ من نسخة نهار الخميس السادس [Sic] وعشرين من شهر رمضان  
سنة ١١٢١ من الهجرة.

Dated, the 26th Ramaḍan, 1121/17-11-1709.

foll. 139<sup>b</sup>—145<sup>a</sup>.

## VII

# تحذير أمّة الإسلام عن تغيير بناء البيت الحرام

TAHDIR A'IMMAT AL-ISLÂM 'AN TAĞYÎR BINÂ' BAIT  
AL-LÂH AL-HARÂM

A very rare copy of a short and useful work warning against introducing alteration in the structure of Ka'bâh. The work is based on Ḥadîṣ and sayings of eminent jurists, especially of the Shâfi'i school.

By Wajîhbaddîn 'Abdarrahmân bin 'Abdalkarîm bin Ibrâhîm bin 'Alî  
وجيه الدين عبد الرحمن بن أبي عبد الله زبيدي الشافعى  
عبدالكريم بن ابراهيم بن علي بن زياد الغيلى المقصرى الزيدى الشافعى

Beginning:—

الحمد لله رب العالمين وبه الاعانة..... أما بعد فقد كتب الى بعض محققى الجواز  
انه حصل اختلاف بين قسماء مكة في جواز..... هدم شيئاً من الكعبة المشرفة - الخ

The author, one of the most prominent scholars of the 10th century A. H., was born in Zabîd (Yemen) in Rajab, 900/April, 1495. He first learnt to recite the Qur'ân and committed it to memory. He completed his study under Shaikh al-Islâm Abu'l 'Abbâs Aḥmad bin Aṭ-Taiyib aṭ-Tanblâwî (d. 948/1541; for his life see An-Nûr As-Sâfir foll. 116<sup>b</sup>—118<sup>b</sup>), and other eminent scholars of the place. Afterwards he took to the profession of teaching and giving religious instructions to enquirers. He performed the ḥajj pilgrimage in A.H. 942/1536 and achieved the benefits of association with the learned men of the holy cities. After his return from the pilgrimage, his fame travelled far and wide and students flocked to his lectures. He succeeded his teacher Abu'l 'Abbâs aṭ-Tanblâwî (d. 948/1541) after his death as a teacher and jurist. He lost his eyesight in 964/1557; but inspite of this he continued his cherished work with the help of his learned son Shaikh 'Abdassalâm, who died

a few months after his father in Shawwâl, 975/April, 1568 (see An-Nûr as-Sâfir foll. 160<sup>a</sup>—161<sup>a</sup>; Brock., Suppl., ii, 555, places his death in A. H. 973). He wrote more than thirty works in refutation of some of his contemporaries also (see An-Nûr as-Sâfir fol. 157<sup>b</sup>).

According to An-Nûr as-Sâfir (fol. 155<sup>b</sup>) some of the prominent scholars of the time were of the opinion that the works of the present author were more instructive and thought-provoking than those of his contemporary Ibn Hajar al-Haiṣamî (d. 974/1567). He died on 11, Rajab 975/11, Jan. 1568. For further particulars of his life see An-Nûr as-Sâfir, foll. 155<sup>a</sup>—160<sup>b</sup>. See also Brock., ii, 404 and Suppl., where thirty one of his works are enumerated. H. Kh. fails to mention any one of his works.

The above title is given in Cairo, vii, 392, An-Nûr As-Sâfir, loc. cit., and Brock., loc. cit. The present ms. bears no title. There is however, a note by the scribe, indicating that the present ms. is by Ibn Ziyâd al-Wajîh on the question of 'addition to the structure of the Ka'bah and its consequences,' which reads thus (fol. 139<sup>b</sup>):—

مؤلف لابن زيد الوجيه في حكم الزيادة على بناء الكعبة وما يترب على ذلك  
من الأمور الصعبه -

The author's name also does not appear in the main body of the ms. But the following note in the end (fol. 145<sup>a</sup>) by the scribe :

أتمى جواب الفقيه العلامة المحقق الفهامة وجيه الدين عبد الرحمن بن عبد الكريم  
بن زياد نفع الله به و بعوته -

leaves no doubt as to its authorship. This is strengthened by a reference by the author in the ms. (fol. 143<sup>a</sup>) to Shaikh al-Islâm Abu'l 'Abbâs Ahmad bin at-Tâiyib at-Tanblâwî (d. 948/1541) as his teacher in the following term :

وفي فتاوى شيخنا شيخ الذهب والاسلام الشهاب ابي العباس احمد بن  
الطيب البكري الطنبلاوى- الخ

All this settles definitely that the present work is تحرير أئمة الاسلام عن تغيير بناء بيت الحرام of Wâjîhaddîn Ibn Ziyâd.

The only copy of the work to be known is noticed in Cairo, loc. cit.

The handwriting is similar to that of the previous ms.

Dated, Ramadan, 1121/1709.

Fol. 145<sup>b</sup> is blank.

fol. 146<sup>b</sup>—151<sup>b</sup>.

## VIII

# البيان لما جاء في ليلتي الرغائب و النصف من شعبان

**AL-BAYĀN LI MÂ JÂ' FÎ LAILATAI AR-RAGÂ'IB WA  
AN-NISF MIN SHA'BÂN**

البيان لما جاء في ليلتي الرغائب و النصف من شعبان An incomplete copy of the work exposing some of the innovations introduced in connection with ليلة الرغائب (the night of the first Friday in the month of Rajab) and ليلة النصف من شعبان (the middle night of Sha'bân). The work is based on Ḥadîṣ and Fiqh according to the Shâfi'i school.

By Ahmad bin Muḥammad bin Ḥajar al-Haiṣamî (d. 974/1567); see Nos. 2801/1 above and 2801/12, below.

The ms. opens abruptly thus (fol. 147<sup>a</sup>):—

وغيرهما مما ذكرته ويرى يده ايضاً ما روى عن عمر ابن عبد العزيز رضي الله عنه. الخ

Fol. 146<sup>b</sup>, contains a portion of the work سوابع المدد بمفهوم قول الواقف من مات من غير ولد (a work of the same author (see ms. No. 2801/12, fol. 269<sup>a</sup>), beginning as follows:—

باب الوقف مسألة سئل اعاد الله تعالى علينا..... الحمد لله تعالى على توفيقه

وانعامه..... وسميتها سوابع المدد - الخ

and ending abruptly with the following words (fol. 146<sup>b</sup>):—

ثم من بعد ها على اولادها ثم.....

There is also a misleading statement on the title page (fol. 146<sup>a</sup>), which reads as follows:

كتاب سوابع المدد في العمل بمفهوم قول الواقف من مات من غير ولد  
تأليف الشيخ العلامة الشهاب ابن حجر الهيثمي المكـ.

indicating that the present ms. is سوابع المدد of Ibn Ḥajar al-Haiṣamî. But a careful examination of the contents of the whole ms. proves beyond any doubt that fol. 146<sup>b</sup> has no connection with the remaining portions of the work.

Foll. 147<sup>a</sup>—151<sup>b</sup> of the ms. which are in all probability the main portions of Ibn Ḥajar's another work *البيان لا جاء في الخ*, bear neither the title nor the author's name. H. Kh., and Brock., both fail to mention it. However, we find a work entitled *البيان لا جاء في ليالي الرغائب والنصف* من شعبان in the comprehensive list of Ibn Ḥajar's compositions given in ms. No. 2801/12, below (see fol. 269<sup>b</sup>), which tallies fully with the contents of the present ms. This is also supported by the following concluding note of the author :

قال المؤلف وكان الفراغ منه عصر الجمعة ثالث عشر شعبان سنة ست  
وسبعين وتسعية من الهجرة النبوية - الخ

in which he says that he finished the present work on Friday, 13th *Sha'bân*, 956/6th September, 1594. In view of the above and in the absence of any evidence to the contrary, we have accepted the present work as being of *البيان لا جاء في ليالي الرغائب والنصف* من شعبان of Ibn Ḥajar al-Haiṣamî.

No other copy is known. Written in good *Naskh*. Not dated. Probably 12th century A. H.

On foll. 151<sup>b</sup> and 152<sup>a</sup>, some opinions of the *Hanafite* jurists on the subject are quoted.

foll. 135<sup>b</sup>—219<sup>b</sup>.

## IX

### الفتاوى المباركة

#### AL-FATÂWÂ AL-MUBÂRAKAH

A very rare copy of an important work on Muslim Law, consisting of two sets of judicial decisions on legal questions by two different scholars. The decisions (*فتاوى*) were given in answer to questions addressed from Yemen to two eminent authorities of the time (10th century A. H.), living then at Mecca and belonging to the *Shâfi'i* school of Muslim Law viz., Abu'l Ḥasan al-Bakrî and Ibn Ḥajar al-Haiṣamî. The answers of the two scholars bear separate titles. The compiler has combined the two into one. Each question is followed first by the reply of al-Bakrî and then by that of Ibn Ḥajar al-Haiṣamî.

The name of the compiler does not occur anywhere in the ms.

Authors :—The latter of the two scholars viz. Ibn Ḥajar al-Haiṣamī (ابن حجر المیثمی d. 974/1567) is a well-known authority on Ḥadīṣ and Fiqh. see No. 2801/1 above and 2801/12 below.

The former (i. e. Abu'l Ḥasan al-Bakrī) a very prominent ṣūfī and scholar of his age, whose full name (as recorded in the ms. foll. 153<sup>b</sup>—219<sup>b</sup> and An-Nūr As-Sāfir fol. 211<sup>a</sup>) is Muḥammad bin Muḥammad bin 'Abdarrahmān bin Muḥammad al-Bakrī aṣ-Ṣiddīqī ash-Shāfi'i al-Aṣḥārī محدث بن محمد بن عبد الرحمن بن محمد البكري الصدقي الشافعى الاشعري, better known as Abu'l Ḥasan al-Bakrī ابو الحسن سبط آل الحسن البكري, was born in 899/1493. Born and bred in a highly learned family of Egypt, he soon made his mark and became well-known for his piety and learning. He used to visit Mecca very frequently and spend there a considerable part of the year. Students flocked to him at both places and benefited by his scholarship. He also delivered lectures at Medina and Jerusalem. Ibn Ḥajar al-Haiṣamī and most other prominent scholars of the 10th century A. H. were among his pupils. According to An-Nūr As-Sāfir (fol. 218<sup>b</sup>), he composed more than four hundred works. Among many works which are now lost to the world, is his *Mukhtaṣar fī al-Fiqh* (مختصر في الفقه), highly spoken of by the author of An-Nūr As-Sāfir (loc. cit.) and commented upon by prominent scholars like Ibn Ḥajar al-Haiṣamī (see No. 2801/12 below) and others. In all 25 works of him are enumerated in Brock. (ii, 334; and Suppl.). His death took place in 952/1545. For other particulars of his life see An-Nūr As-Sāfir foll. 217<sup>a</sup>—20<sup>a</sup>; *Shadarāt ad-Dahab*, viii, 292; See also Brock., loc. cit. An account of his life is also given in *Tārīkh Muḥammadi*, fol. 699, of Mirza Muḥammad Ḥāriṣī Badakhshī (Rāmpūr, ms.)

The compiler does not reveal himself anywhere in the ms. It is, however, evident from his reference to Abu'l Ḥasan al-Bakrī as his teacher (شيخنا) and other references in the introduction quoted below that he was a scholar of the 10th century A. H., and belonged to southern part of Arabia.

Beginning :—

الحمد لله مشرف، العلماء بمن يلد اكر امه ..... وبعد فهذه استلة صدرت منا لشيخنا  
الامام العالم ..... محمد بن محمد بن عبد الرحمن بن محمد البكري الصدقي الشافعى الاشعري  
سبط آل الحسن ..... فاجاب عليها بجواب شاف كاف ثم اجاب عليها بعده

تنميذه الامام.....شہاب الدین احمد بن حجر بجواب دال على فضله .....  
وقد رتبت الجمیع مقدمًا بجواب الشیخ البکری ثم بعده جواب ابن حجر بحسب  
ما تیسرلی .....فاقول قال شیخنا الامام البکری فسح الله فی مدنه - الخ

The compiler's introduction coming to an end, al-Bakrī's work opens thus (fol. 153<sup>b</sup>—154<sup>b</sup>):

بِسْمِ اللَّهِ ..... الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ..... وَ بَعْدَ فَهَذِهِ اسْتِلْهَةٍ وَرَدَتْ عَلَى مَنْ  
الْيَمَنْ عَمَرَهُ اللَّهُ ..... وَ ابْرَاهِيمَ عَلَى عَوَادَ بْرَهُ ..... وَ سُمِيتْ ذَلِكَ الْاجْوَبَةُ الْحَسَنَةُ  
عَنْ اسْتِلْهَةٍ (Sic الْاسْتِلْهَةُ) الْيَمَنِيَّةُ ..... الْفَصْلُ الْأَوَّلُ - الْخُ الْخُ

After the completion of al-Bakrī's answer to the first question, the work of Ibn Ḥajar al-Haṣamī opens thus (fol. 155<sup>b</sup>):

وَقَالَ الْإِمَامُ ابْنُ حَجْرٍ ..... بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .....  
وَ بَعْدَ فَهَذِهِ اسْتِلْهَةٍ وَرَدَتْ عَلَى مَنْ بَعْضُ نَوَاحِي حَضْرَةِ مَوْتٍ ..... فَاجْبَتْ عَنْهَا  
مَعَ لَصْعَقٍ [Sic] الْحَالُ وَ تَشَتَّتَ الْبَالُ ..... فَشَرَعَتْ فِي ذَلِكَ وَ سُمِيتْ بِكِتَابِ  
الْمَرْعَا (عَيْ) الْأَخْضَرِ مِنْ قَوْيَ ابْنِ حَجْرٍ - الْخُ الْخُ

The process of each question, being followed first by the reply of al-Bakrī and then by that of Ibn Ḥajar, is continued throughout the work.

The ms. bears no title. A note on the cover in another hand calls the work الْمَرْعَا الْأَخْضَرُ فِي قَوْيِ ابْنِ حَجْرٍ which is not correct in view of the work of al-Bakrī's also being included in the same. The above title (الفتاوى المباركة) has been derived from the concluding portion of the compiler's note at the end which runs thus (fol. 219<sup>b</sup>):

وَاللَّهِ أَعْلَمُ تَمَتِ الْفَتاوىُ الْمبارَكَةُ بِحَمْدِ اللَّهِ وَ حَسْنِ تَوْفِيقِهِ وَ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ -

The questions mainly relating to four kinds, have been arranged under the following 4 fasl, (fol. 154<sup>a</sup>):—

- I. الفصل الاول في ما يملك من المياه المباحة وما لا يملك
- II. والفصل الثاني في ما يتعلق بحكم الاراضي التي تشرب دفعه واحدة
- III. والفصل الثالث في ما يتعلق بحكم الاراضي التي تشرب على التعاقب
- IV. والفصل الرابع في ما يتعلق بحكم انقسام الماء بين الشركاء في سوالي متعددة

The remaining questions and answers on miscellaneous points

(مسائل متفرقة) have been arranged under a *Khâtimah* (according to the arrangement generally adopted in the works on *fiqh*) as follows:

|                               |                                                                   |
|-------------------------------|-------------------------------------------------------------------|
| Fol. 181 <sup>a</sup> .       | الخاتمة في المسائل المتفرقة على أبواب الفقه كل مسألة في بابها الخ |
| I. Fol. 181 <sup>a</sup> .    | باب الآنية                                                        |
| II. Fol. 183 <sup>b</sup> .   | باب التيمم                                                        |
| III. Fol. 185 <sup>b</sup> .  | باب الزكاة                                                        |
| IV. Fol. 191 <sup>a</sup> .   | باب الصيام                                                        |
| V. Fol. 193 <sup>b</sup> .    | باب البيع                                                         |
| VI. Fol. 199 <sup>b</sup> .   | باب يبع الا صول والثمار                                           |
| VII. Fol. 201 <sup>a</sup> .  | باب الصالح                                                        |
| VIII. Fol. 202 <sup>b</sup>   | باب الا قرار                                                      |
| IX. Fol. 203 <sup>a</sup> .   | باب العارية                                                       |
| X. Fol. 204 <sup>a</sup> .    | باب الغصب                                                         |
| XI. Fol. 205 <sup>a</sup> .   | باب الوقف                                                         |
| XII. Fol. 206 <sup>a</sup> .  | باب الحالة                                                        |
| XIII. Fol. 209 <sup>a</sup> . | باب السير                                                         |
| XIV. Fol. 211 <sup>a</sup> .  | باب الا خصية                                                      |
| XV. Fol. 211 <sup>b</sup> .   | باب القضاء على الغائب                                             |
| XVI. Fol. 214 <sup>b</sup> .  | باب القسمة                                                        |
| XVII. Fol. 219 <sup>a</sup> . | باب الدعاوى والبيانات                                             |

In the following notes at the end of the answers of each of the two scholars, the compiler goes to testify that all the answers were replied by the two scholars as arranged alternatively, those of al-Bakrî preceding (fol. 219<sup>b</sup>):—

الحمد لله قال جميع ما ذكر من هذه الاجوبة اى الاول كاتب هذه الاحرف،  
 الشيخ الامام ..... محمد بن عبد الرحمن ..... البكري الصديقى .....  
 ..... الاشعري

قال جميع الاجوبة المتأخرة على كل سوال الامام العالم... شهاب الدين  
احمد بن محمد بن حجر..... المصري الطيimi..... نفع الله به و ارضاه.....  
واله اعلم.....

Slightly worm-eaten and water-stained.

Written in Arabian Naskh. Not dated. Probably 11th century A. H. There are also occasional marginal notes indicating the views of certain other scholars of the time on the points discussed in the text.

A copy of *Al-Ajwibat Al-Hasanah 'an Al-As'ilat Al-Yamaniyah* is mentioned in Brock., Supp., ii, 978, among those works which could not be identified. The authorship is ascribed to Abu'l-H. M. Tājal'ārifin al-Bakrī as Ṣiddiqī, which is quite in keeping with our copy.

fol. 220<sup>b</sup>—258<sup>b</sup>.

X

## شن الغارۃ فی من اظہر تھوڑہ فی الحناء و عوارہ

SHANN AL-ĞĀRAH FÍ MAN AZHAR TAHAWWURAHÚ FÍ  
AL-HINNÁ' WA 'AWĀRAHÚ

A rare work on *Fiqh* treating of *الحناء* (The *Lawsonia Inermis* or a Eastern Privet used for dyeing hands and feet on festive occasions; Hughs, p. 175, ii.), whether it is valid for men to dye their hands and feet whith it without any excuse (*عذر*). The work is based on *Hadīṣ* and sayings of eminent jurists of the *Shāfi'i* school. It originated in refutation of some jurists of Yemen who wrongly pronounced it to be valid. (fol. 220<sup>b</sup>, 221<sup>a</sup>).

By Ahmad bin Muhammad bin Hajar al-Haisamī (d. 974/1567 ; see No. 2801/1 above and 2801/12.) below.

Beginning :—

قال الامام..... بن حجر الطيimi..... احمدك اللهم ان اكملت للامة دينها  
القوم وبينت لها معالم الصراط المستقيم..... واما بعد فانه ورد على بحثة المشرفة  
زادها الله تعظيمها و تكريما في موسم سنة اثنين (? اثنين) وخمسين و تسعمائة  
مصنفات ثلاثة..... في حكم الحنا للرجال من غير عذر اثنان منها في اباحتة و واحد  
في تحريم و طلب مني ابانة الصواب..... قو خيت الاجابة . الخ الخ

The work has not been noticed in any catalogue. H. Kh., and Brock.,

both fail to mention it. The title does not appear anywhere in the main body of the ms. It has been taken from the following note on the cover:—  
 شن الغارة فيمن اظهر هوره في الحنا وعواره لشيخ الاسلام والمسلمين  
 شهاب الدين احمد بن حجر الهيثمي رحمه الله

Similarly, the author's name also does not appear in the main body of the ms. But the following reference by the author in the text (fol. 255<sup>a</sup>):

كما بسطت الكلام عليها في اقتاء طويل ذكرته في كتاب تحذير الثقات عن  
 استعمال الكففة والمقات -

indicating that the work *تحذير الثقات عن استعمال الخ* (see No. 2801/6 above) was his composition proves beyond doubt that the present work is also by Ibn Ḥajar al-Haisamī, the author of *تحذير الثقات*. As regards the title, however, we have succeeded in finding out an indisputable evidence in support of that given on the cover. In the work noticed below (No. 2801/12), consisting of an authentic biographical sketch of the author, the present ms. has been mentioned among his works in the following term, (fol. 269<sup>a</sup>):

وشن الغارة على من ابدى تقوله في الحنا وعواره الفه لما ورد عليه ثلاث  
 مؤلفات من اليمن اثنان في اباحته للرجال مطلقاً واحداً في تحريره -

the explanatory note of which (الفه) agrees fully with the introduction of the author given in the present ms. (fol. 220<sup>b</sup>), already mentioned in the beginning. The slight difference in the wording of the two titles is immaterial in as much as the meaning of the two is the same.

Written in ordinary *Naskh*.

The scribe's colophon reads thus:—

وقع الفراغ من هذه النسخة في يوم الخميس ثالث عشر شهر جمادى الثانية  
 (sic اللاتينية) سنة ألف و مائة و سبعة عشرة و كتبها لنفسه الفقير على بن مصطفى  
 بن قبح الله الجموي ..... بمحنة زاده الله تشريفاً - الخ

In which he says that he transcribed the present ms. for his own use.

Dated Thursday, the 12th Jamâdâ, II, 1117/20-9-1705.

Scribe: على بن مصطفى بن قبح الله الجموي

Fol. 259 is blank.

The scribe's father Mustafâ bin Fathallâh al-Hamavî was a well-known scholar of the 12th century A. H., whose death took place in 1123/1711. see *Silk ad-Durar* (iv, 178)

fol. 260<sup>b</sup>—264<sup>b</sup>.

XI

# جواب ابن حجر على الأسئلة في أحوال الموتى و القبور

JAWÂB IBN HAJAR 'ALÂ AL-AS'ILAT FI AHWÂL AL-MAUTÂ  
WA AL-QUBÛR

A short treatise on some points relating to the conditions which confront the deceased persons after their death in the grave. It was composed in reply to some queries about the same. The work is based on *Hadîs*.

By Shihâbuddîn Abu'l Fadl Ahmad bin 'Ali bin Muhammâd bin  
شہاب الدین ابو الفضل احمد بن علی بن محمد بن حجر العسقلانی  
(d. 852/1449; cf. Lib., Cat., v, 159; See also Brock., Suppl., ii, 72-3, where  
a comprehensive bibliography is given).

Beginning :—

رفع السؤال عن الميت اذا وضع في لحده و غاب عن البصر.....اجاب  
سيدينا و مولانا.....ابن حجر العسقلاني رحمه الله اما السؤال الاول و هو هن  
يعدان الميت - الخ

There are two sets of questions and answers. The reply to the  
questions enumerated in the beginning ends with the following con-  
cluding note (fol. 263<sup>b</sup>) :

و هذا آخر الاوجوبة عن الأسئلة فان يكن منها خطأ فمن كاتب (Sic كاتبه) و ما  
كان صوابا فمن الله تعالى تمت -

Afterwards, the answer to some other questions relating to similar  
points, opens as follows :

ورفع السؤال ايضا عن الوالدين اذا بكيما على اولادهما بعد الدفن هل يحرم.....  
اجاب.....ابن حجر لا يحرم بكاء الوالد على ولده - الخ

The above title is taken from a note on the cover by the scribe. It has been referred to in many catalogues with different titles and some time in the same catalogue under different titles. See Berlin, No. 2751, where the work is called *الجواب الشافي عن السؤال الخافي* and No. 2663, where it is noticed under the title *الاجوبة عن الاسئلة في القبر*. In both the copies, the work ends with the answers of the first set of questions. For other copies, besides Berlin, loc. cit., see Gotha, 757; Cairo, vii, 623; See also Brock., ii, 69, and Suppl.

The work has been printed with Persian translation in Delhi, 1872 (cf. Brock., Supp., loc. cit.).

Worm-eaten and severly damaged, the lower part of every folio being supplemented by a later hand. Written in Arabian *Naskh*. The colophon of the scribe reads thus:—

علقها بيده الفانية القدير حصر بن عامر ..... خامس عشر  
من شهر شعبان المبارك سنة الف

Dated the 15th *Sha'bân*, 1000/17-5-1592.

SCRIBE: حصر بن عامر بن حصر

On fol. 265<sup>a</sup>, ate miscellaneous extracts.

fol. 265<sup>b</sup>—273<sup>b</sup>:

## XII

### ترجمة ابن حجر

#### TARJUMAT IBN HAJAR

A copy of a very valuable composition on the life and works of Ibn Ḥajar al-Haiṣamī (cf. No. 2801/1 above), throwing fresh light on the achievements of this renowned scholar of the 10th century A. H.

By Abū Bakr bin Muḥammad bin ‘Abdallāh Bâ ‘Amr بْن عَبْدِ اللَّهِ بْنِ عَمْرٍ one of the most favourite pupils of Ibn Ḥajar, who was closely attached to him till the time of his death (fol. 271<sup>b</sup>). No dates of his life are known. It is, however, evident from the fact that he describes himself (fol. 265<sup>b</sup>) as a pupil of Ibn Ḥajar and was alive at the time of his death i. e. 974 A. H., that he flourished in the latter part of the 10th century A. H.

Beginning :—

يقول الفقير الى فضل الله تعالى ابو بكر بن محمد بن عبد الله باعمر و.....الحمد لله رب العالمين.....اما بعد فهذه الورقات تتضمن ترجمة شيخنا الجليل شهاب الدين ومعرفة مولده ووفاته ومصنفاته وشيء من مناقبه مما شاهدته او سمعته منه أو من جماعاته فاقول مستعينا بالله . الخ الخ

Thus, this short work, containing an account of Ibn Ḥajar's life and works by one of his pupils (see the introduction quoted above), is the most authentic and authoritative document on the subject. Among many other valuable pieces of information, it establishes the exact dates of his life beyond any doubt. In the following account, the author of the treatise says that he saw, in Ibn Ḥajar's own handwriting that he was born towards the end of 909/1504\* :—

ولد رحمه الله تعالى و رضى عنه كذا شاهدته بخطه بحلاة أبي الهيثم بعد انتقال اهله عن بلدهم الأصيلة [Sic] سالست او اخر سنة تسع و تسعاً (fol. 266<sup>a</sup>).

Similarly, the following passage (foll. 271<sup>b</sup>—2<sup>a</sup>) in the text :

وكان ابتداء (ء) مرضه الذي انتقل فيه في شهر رجب فترك التدریس نيفا وعشرين يوما و وصى يوم السبت الحادى والعشرين من رجب المذكور و توفى صحوة الاثنين الثالث والعشرين من الشهير المذكور سنة اربع وسبعين و تسعاً لة .

gives the exact date of his death viz. Monday, the 23rd Rajab 974/3-2-1567. The dates given in Brock., are erroneous (ii, 388) and doubtful (suppl., ii, 527) respectively. Cf. also Lib., Cat., v, 283, where slight inaccuracy has occurred in giving the corresponding dates of the christian era.

Moreover the work gives a comprehensive list of Ibn Ḥajar's works which he claims to be complete in the following passage (fol. 271<sup>a</sup>) :—

هذا ما وقفت عليه من مؤلفاته بل ليس له غير ما ذكرته .

Besides those enumerated in Brock., loc. cit., the following works of Ibn Ḥajar have been mentioned in the ms. (foll. 267<sup>a</sup>—271<sup>a</sup>), with frequent explanatory notes :—

\*The year 909 A. H. commences on the 26th June 1503. Therefore, the latter part of the year 909 A. H. will correspond with 1504 A. D. and not with 1503 as mentioned by others.

### ال الحديث Tradition

**سعادة الدارين في صالح الأخرين**

I. Sa'ādat ad-Dārain fī Ṣulḥ al-Akhawain

اربعون حديثاً في الجihad

II. Arba'ūn Ḥadīṣ<sup>۱</sup> fī al-Jihād

بـمـعـهـدـهـاـلـىـقـضـاـةـ

III. Jamr al-Ġaḍā li Man Tawallā al-Qaḍā

جـمـرـغـضـاـلـىـتـوـلـىـقـضـاـةـ

IV. Irshād Dawī Al-Ġinā

أـرشـادـذـوـيـالـغـنـاـ

V. Ilṣāq 'Awār al-Hawas bi man lam Yafham al-Id̄tirāb fī Ḥadīṣ  
Anas الصاق عوار الهوس بـمـنـلـمـيـفـهـمـاـلـاضـطـرـابـ فـيـ حـدـيـثـ اـنـسـ (see No. 2801/1 above).

### الفقه Muslim Law

VI. Al-Imdād al-masnū bala'mādād

شرح الارشاد المسمى بالامداد

a. detailed commentary upon *al-Irshād* of Ibn al-Muqrī al-Yamānī (d. 837/1433), an abridgement of which entitled *Faṭḥ al-jawād* is well-known (fol. 266<sup>b</sup>). See also Sarkis (84).

VII. Sharḥ Mukhtaṣar fī al-Fiqh (لـابـيـالـحـسـنـالـبـكـرـيـ) a commentary upon Abu'l Ḥasan al-Bakrī's (d. 952/1545) *Mukhtaṣar fi al-Fiqh*, of which no copy seems to be extant. (see No. 2801/9 above).

VIII. Al-Musta'lab fī ḥukm bai' al-Mâ'

المستعدب في حكم بيع الماء

IX. Kashf al-Ġain

كشف الغين

قرة العين بـانـ التـبرـعـ لـاـيـطـلـهـ (an appendix to his work *Qurrat al-'Ain* etc. ; see Brock., ii, 389), which he composed in refutation of Ibn Ziyād al-Wajīh az-Zabīdī (d. 975/1568 ; see No. 2801/7 above).

X. Mu'allaf fī Buṭlān ad-Daur

مؤلف في بطلان الدور

XI. Mu'allaf fī al-'Amal bi Mafhūm al-waqf

مؤلف في العمل بمفهوم الوقف

XII. Mu'allaf fī al-Waṣīyah

مؤلف في الوصية

XIII. Iṣābat al-Āgrād fī suqūt al-Khiyār bi al-īrād

اصحابة الأغراض في سقوط الخيار بالاعراض

XIV. Shann al-Ğârahî fî man Abdâ taqawwulahû fî al-Hinnâ' wa 'Awârahû شن المارة على من ابدى تقوله في الحال وعواره (for a copy of which see No. 2801/10, above).

XV. Kashf al-Ğain 'an Aħkâm aṭ-Ta'ūn wa aunahû lâ Yadkul al-Baladain كشف الغين عن أحكام الطاعون وانه لا يدخل البلدان

XVI. Mu'allaf fî Aħkâm al- Hammâm مؤلف في أحكام الحمام

XVII. Al-İdâh wa al-Bayân limâ jâ' fî Lailatai ar-Ragâ'i'b wa an-Niṣf min Sha'bâñ لما جاء في ليل الرغائب والنصف من شعبان (for a copy of which see No. 2801/8 above).

XVIII. Mu'allaf fî 'Imârat al-Ka'bah مؤلف في عمارة الكعبة

XIX. Mu'allaf fî Aħkâm al-Imâmah مؤلف في أحكام الامامة

XX. Mu'allaf fî Shurût al-Wuḍû' مؤلف في شرط الوضوء

XXI. Raf' ash-Shubah wa ar-Riyab 'an Ḥukm al-Iqrâr bi Ukhruwwat رفع الشبه و الريب عن حكم الأقرار باخوة az-Zaujat al-Mâ'rûfat an-Nasab الزوجة المعروفة النسب

XXII. Mu'allaf fî al-Khall مؤلف في الخل

XXIII. Mu'allaf fî al-Haidق مؤلف في الحيض

XXIV. Kaff Bal'asîf 'an al-Khaṭâ' wa al-Khaṭâl wa at-Tâhrit كف بعلفيق عن الخطأ والخطل والتحريف

XXV. Zûraf al-Fawâyid wa Ṭuraf al-Farâ'id طرف الفوائد وطرف الفرائد

XXVI. Manzûmat fî Uṣûl ad-Dîn منظومة في اصول الدين

XXVII. Mukhtaşar Târîkh al-Kbulafâ' مختصر تاريخ الخلفاء an abridgement of as-Suyûṭî's (d. 911/1505) Târîkh al-Kbulafâ' (Sarkis, 1076).

XXVIII. İdâh al-Aħkâm li mā Yâkhuḍuhû al-'Ummal wa al-Ḥukkâm ايضاح الأحكام لما يأخذها العمال والحكام

XXIX. Mukhtaşar al-Hai'at as-Saniyah fî al-Hai'at as-Sunnîyah مختصر الهيئة السنوية في الهيئة السنوية an abridgement of as-Suyûṭî's al-Hai'at as-Saniyah (for a copy of which see Lib., Cat., xxv, 2773/1).

The following works were lost to the world during the lifetime of the author :

XXX. Mu'allaf fî Khatm al-Bukhârî مؤلف في ختم البخاري

XXXI. An-Nâ'îm مختصر الروض المسمى بالنعيم

an abridgement of *ar-Raud* of Ibn al-Muqrî al-Yamâni (d. 837/1433) (see Sarkis, 248).

XXXII. Bushrâ al-Karîm بشرى الكريم

a commentary upon the above.

The ms. also mentions some works which were left incomplete by the author. They are as follows :—

XXXIII. Al-î'âb fî Sharh al-'Ubâb الایعاب في شرح العباب

a commentary upon *al-'Ubâb* etc. of Şâfiîdîn Ibn al-Madâhijî al-Muzajjid (d. 930/1524) see Brock., ii, 404.

XXXIV. Turfat al-Faqîr bi Tuħfat al-Qadîr طرفة الفقير بتحفة القدير

a gloss upon his well-known work *Tuħfat al-Muħtâj* (see Lib., Cat., xix, 1844-7 and Sarkis, 82).

XXXV. Mukhtaṣar al-Iṛshâd مختصر الارشاد

an abridgement of Ibn al-Muqrî's *al-Iṛshâd* (cf. No. vi, above).

XXXVI. Mukhtaṣar al-İdâh مختصر الايضاح

an abridgement of an-Nawawî's (d. 676/1278) *al-İdâh* (see Sarkis, 1877).

XXXVII. An-Nafaḥât al-Makkîyah النفحات المكية

XXXVIII. Sharh al-Manzûmah شرح المنظومة

a commentary upon his own *al-Manzûmah fi Uṣūl ad-Dîn* (see xxvi, above).

XXXIX. Sharh al-Fiyat Ibn Mâlik شرح الفية ابن مالك

a commentary upon Ibn Malik's (d. 672/1273) *al-Alfiyah* (see Lib., Cat. xx, 2092, and Sarkîs, 233).

XL. Mu'allaf fî Khatm al-Minhâj مؤلف في ختم المنهاج

see for *al-Minhâj*, Sarkîs, 1878.

XLI. Sharh Hizb Abî'l Hasan al-Bakrî شرح حزب أبي الحسن البكري

this work of al-Bakrî (d. 952/1545) has not been mentioned in Brock.

**XLII. Sharḥ ‘Ain al-Ilm**

a commentary upon ‘ain al-Ilm, an abridgement of al-Ġazzālī’s (d. 505/1111) *al-Iḥyā*’ (see Lib., Cat., xiii, 833), by ‘Umar bin ‘Uṣmān al-Balkhī (d. about 800 A. H.), for a copy of which see Lib., Cat., xiii, 842.

**XLIII. Sharḥ ‘Aqīdah**

a commentary upon Ibn ‘Arrāq’s (d. 933/1526-7) short ‘Aqīdah (quoted completely in An-Nūr As-Sāfir fol. 98<sup>b</sup>).

**XLIV. Sharḥ al-‘Awārif**

a commentary upon *al-‘Awārif* (see Lib., Cat., xiii, 860) of Shihābuddīn as-Suhrawardī (d. 632/1234).

The author’s colophon runs thus (273<sup>b</sup>):—

هذا آخر ما اردت جمعه ويسير الله به وضعيه على ان مناقب شيخنا و استيفاء الكلام على ذكر منشأه و مشايخه و تعداد مخاسن مؤلفاته و تفاصيل اسبابها و شرح باق احواله ..... يتحمل مجلدا فكف القلم اولى ..... و حسبنا الله و نعم الوكيل  
ولا حول - الخ

No other copy seems to have been catalogued. However, a summary of the same appears in the beginning of Ibn Ḥajar’s voluminous work *Tuhfat al-Muhiṭāj* (see Lib., Cat., xix, 1844-7) cf. al-Wahbiyah edition, 1282 A. H. vol. i, pp. 2-5, which ends with the following words:—

انتهى ملخصا من ترجمته لتبنيذه الشیخ ابی بکر بن محمد بن عبد الله با عمرو  
رحمه الله تعالى -

Worm-eaten and slightly water-stained.

Written in good Arabian Naskh. The scribe in the following colophon says that he completed the transcription of the ms. on wednesday, the 29th Šafar at Jiddah, but does not give the year:—

وكان الفراغ من زبره عصر يوم الاربعاء ٢٩ شهر سفر (؟ صفر) الخير بمدحه  
حرسها الله ..... الرايجي عفوريه على بن محمد الحلى عامله الله بلطفه الخفي -

Not dated. Probably 11th century A. H.

scribe : على بن محمد الحلى

Fol. 274<sup>a</sup> bears miscellaneous quotations,

fol. 274<sup>b</sup>—277<sup>b</sup>.

### XIII

# رسالة في حكم المtowerد بين مغلظ وآدمي

RISÂLAT FÎ HUKM AL-MUTAWALLID BAIN MUĞALLAZ  
WA ÂDAMÎ

A valuable autograph copy of a short treatise, dealing with the different aspects of one born with the features of men and other beings, whether it will be treated as a human being by jurists in the affairs of daily life. The work fully narrates the opinions of the different jurists, mostly of the Shâfi'i school, on all the problems, which arise on this question.

Beginning :—

الحمد لله الذي خص العلماء بحل المشكلات وأدأ لهم في سهر الليل للسعادة ..... وبعد فقد سألني بعض الاخوان ان اجمع اطراف ما يتعلق باحكام المtowerد  
بين مغلظ وآدمي لأن احكامه كثيرة - الخ

The author or compiler of the work does not reveal his name. However, he says in the following passage in the introduction (fol. 274<sup>a</sup>) that he based the present work upon the informations which he collected from the lectures of his teacher, Shaikh Shihâbaddîn al-Qalyûbî (d. 1069/1659 ; see Khulaṣat al-Asar, i, 175-6) :

فاستخرت الله تعالى وجعلت فيها هذه الرسالة بحسب ما اطعنت عليه ..... وسمعته من تقرير [Sic] خصوصا الاستاذ الاعظم ..... شيخي و استاذى الشهاب القليوبى فسح الله في مدته .

Moreover, the words فسح الله في مدته suggest that the work was composed during the life-time of ash-Shihâb al-Qalyûbî (see also the colophon quoted below). He also refers more than once to Shaikh Nûraddîn 'Alî bin 'Alî ash-Shabramallisi (d. 18-10-1087/25-12-1676 ; see Lib., Cat., xv, 1024) as his teacher (fol. 277<sup>a</sup>, 277<sup>b</sup> etc.). Other Shâfi'i lawyers of the 10th and 11th centuries are also quoted. In view of the above, we are in no doubt that the author was a scholar of the Shâfi'i school, who flourished in the latter part of the 11th century A.H.

The title is derived from the introductory note of the compiler (see beginning quoted above).

The ms. seems to be an autograph, as the compiler in his colophon in the end (fol. 277<sup>b</sup>) gives separate dates for the composition and the transcription as follows :—

وَجَعْتُ لِيَلَةَ الْخَمِيسِ الْمَبَارَكِ خَامِسَ شَهْرِ الْحَرَمَ سَنَةً أَحَدَ [Sic] وَسِتِينَ وَالْفَ مِنَ الْهِجَرَةِ النَّبُوَيَّةِ..... وَمِنْ كِتَابَتِهَا يَوْمَ الْلَّاثَةِ سَابِعُ عَشَرِينَ ذِي القَعْدَةِ الْحَرَمَ مِنْ شَهْرُوْرِ سَنَةِ ثَمَانَ وَسَبْعِينَ وَالْفَ وَحَسِبَنَا اللَّهُ وَنَعَمُ الْوَكِيلُ - الْخَ

that is, he composed the work on the 5th Muḥarram 1061/19-12-1650, and concluded the transcription of the present copy on 27, Du'lQa'dah, 1078/29-4-1668.

Written in hasty Arabian Naskh.

Dated 27-11-1078/29-4-1668.

fol. 278<sup>a</sup>—300<sup>b</sup>.

#### XIV

## المقامات

### AL-MAQÂMÂT

The present copy contains 5 *maqâmah*, out of 29 *maqâmah*, composed by Jalâladdîn as-Suyûṭî (d. 911/1505 ; see Lib., Cat., v. 123) in the form of separate treatises. See H. Kh., vi, 55-6 and Sarkîs, 1084. See also Brock., Suppl., ii, 198.

The 5 *maqâmâhs* contained in the present copy are as follows :—

- |                         |      |                                                                            |
|-------------------------|------|----------------------------------------------------------------------------|
| Fol. 278 <sup>b</sup>   | I.   | الْمَقَامَةُ الْأَوَّلِيَّةُ مَقَامَةُ الرِّيَاحِينِ -                     |
| Fol. 284 <sup>b</sup>   | II.  | الْمَقَامَةُ الثَّانِيَةُ وَهِيَ مَقَامَةُ الطَّيْبِ -                     |
| Fol. 289 <sup>a</sup>   | III. | الْمَقَامَةُ الْثَّالِثَةُ التَّفَاحِيَّةُ وَهِيَ مَقَامَةُ الْفَاكِهَةِ - |
| Fol. 295 <sup>b</sup> . | IV.  | الْمَقَامَةُ الرَّابِعَةُ الزَّمَرِدِيَّةُ فِي الْخَضْرَاوَاتِ -           |
| Fol. 299 <sup>a</sup>   | V.   | الْمَقَامَةُ الْخَامِسَةُ وَهِيَ الْفَسْتِيقِيَّةُ -                       |

Beginning :—

الْمَقَامَةُ الْأَوَّلِيَّةُ..... حَدَّثَنَا الرِّيَانُ عَنْ أَبِي الرِّيَاحِينِ - الْخَ

For other copies see Berlin, Nos. 8555-71 ; Paris, Nos. 3521/2, 3949-51, 3972, 4588 ; Cairo, vii, 50 ; Cambr., Suppl., 1233 ; See also Brock., ii, 158 and Suppl.

For editions see Sarkîs, 1084 and Brock., Suppl., loc. cit

Written in hasty *Naskh*, with headings in red.

Dated Sunday, the 24th *Rabi' II*, 1159/4-5-1746.

The colophon of the scribe reads thus (fol. 300<sup>b</sup>) :—

وكان الفراغ من نسخته في يوم الأحد المبارك رابع عشرين شهر ربیعی [Sic]  
الآخر من شهور سنة الف و ما ية (و) تسعة [Sic] وخمسين مضت بعد الهجرة النبوية  
..... على يد العباد ابراهيم بن القايد مبارك بن سليم غفر الله (له)  
..... ول المسلمين .....

ابراهيم بن القايد مبارك بن سليم : Scribe

fol. 301<sup>a</sup>—309<sup>b</sup>.

## XV

# الرُّفْضُ الْمَذْهَنِمُ فِي فَضَائِلِ مَاءِ زَمْزَمٍ

AR-RAUD AL-MUNAMNAM FÎ FADÂYIL MÂ' ZAMZAM

An exceedingly valuable copy of a short work on *Mâ' Zamzam* (ماء زمزم) explaining fully its virtues, and other connected points. The work is based wholly on *Hadîṣ* and the opinions of eminent traditionists and lawyers.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبَعْدَ فَيَقُولُ فَقِيرُ رَبِّهِ سَالِمُ الْخَضْرَمِيُّ الْمَكِّيُّ الْمَدْحُودُ  
الَّذِي شَرَفَ زَمْزَمَ عَلَى سَائِرِ الْمِيَاهِ حَتَّى مَاءُ الْكَوْثَرِ لِلْعَسْلِ بِهِ لِلصَّدْرِ الشَّرِيفِ  
الْحَمْدُ لِلَّهِ ..... وَبَعْدَ فَهَذَا فَوَائِدُ نَافِعَةٍ فِيهَا يَتَعَلَّقُ بِمَاءِ زَمْزَمٍ وَبِئْرَهَا. الْخ

Author : Sâlim al-*Haḍramî* al-Makkî. The works of reference do not provide us with any account of the author. However, we have come to know by a perusal of the whole work that he was a *Shâfi'i* scholar since he refers to the *Shâfi'i* scholars as exponents of his own *madhab*, in the following term :—

(fol. 309.<sup>a</sup>) وَامَّا مَذَهَبُنَا فَالْمُقْتَولُ عَنِ الْمَوْرِدِ فِي الْخَاوِي وَالْإِمَامِ النَّوْوِي

فِي شَرْحِ الْمَهْذَبِ - الْخ

and that he was alive in the latter part of the 12th century A. H., as he refers to an incident of 1174 and 1175 A. H. (fol. 302<sup>a</sup>). Scholars of the tenth and the eleventh centuries A. H. have been extensively quoted.

Like the author, the work also has not been mentioned in any catalogue.

The present ms. seems to be the original autograph copy of the author. Frequent corrections, alterations and additions suggest this assertion.

The colophon of the author which reads thus, also bears an authoritative correction and alteration (fol. 309<sup>b</sup>) :—

هذا اخر ما اردت بحمد الله على حسب الطاقة واسأل (الله) العظيم رب العرش  
الكريم ان يعم نفعه ويحسن وقته - الخ

Written in cursive Arabian Naskh.

Water-stained and seriously damaged. Some marginal corrections lost in binding.

Not dated. Apparently 12th century A. H.

The arrangement of the folios is altered in binding. It should have been arranged as follows :—foll. 301, 304, 306, 307, 305, 302, 303, 309, 308<sup>b</sup>, 308<sup>a</sup>.

foll. 310—320<sup>b</sup>.

## XVI

### لمحة النبراس النبوى و شعلة المقياس العلوي

LAM'AT AN-NIBRÂS AN-NABAWI WA SHU'LAT AL-MIQYÂS  
AL-'ALAWI

A valuable and rare copy of a biographical work, containing an account of the life, virtues and works of 'Abdallâh bin 'Alawî bin Muhammâd bin Ahmad al-Haddad, a famous saint and scholar (d. Tuesday, 7th Du'l Qa'dah 1132/30-8-1720 ; see Lib., Cat., xiii, 948 and Brock., Suppl., ii, 566).

By Husain bin 'Ali bin 'Abdashshakûr at-Tâ'iî, عبد الشكور الطائفي, a scholar of the twelfth century A. H., who was alive in Ramaḍân 1180/Feb. 1767 (see Brock., Suppl., ii, 534). See also Lib., Cat., xxiv, 2760-1, where two works of him are noticed (while Brock., loc. cit., refers to only one of them. Exact dates of his life and other particulars are not known).

Beginning :—

الحمد لله الذي خص اهل بيت نبيه محمد صلى الله عليه وسلم ..... و بعد فهذه لمعة  
البراس النبوى و شعلة المقياس العلوى اقتبستها من مذاقب - الخ

Tho work is divided into 5 *wasîlah* and a *khâtimah* as follows :—

Fol. 311<sup>a</sup>. I. الوسيلة الاولى في نسبة الشريف و علو مجده المنيف .

Fol. 311<sup>b</sup>. II. الوسيلة الثانية في بدايته في الطريق و اخذه عن مشايخ التحقيق .

Fol. 313<sup>b</sup>. III. الوسيلة الثالثة في نصائحه و ارشاده و اعتنائه بالاخذين عنه و قصاده .

Fol. 315<sup>a</sup>. IV. الوسيلة الرابعة في ذكر شئ من بواهر حكمه و سرد نفر من جواهر كلامه . الخ

Fol. 316<sup>b</sup>. V. الوسيلة الخامسة في شهادة الكمال له من معاصريه ما شاهدته من الكمال فيه .

Fol. 318<sup>b</sup> الخاتمة في ذكر شئ من كراماته و تاريخ ولادته و وفاته .

The ms. throws fresh light on the life and works of 'Abdallâh bin 'Alwî al-Haddâd (d. 1132/1720). Hence it is very valuable.

No other copy of the work is known. A treatise containing a biographical sketch of the same al-Haddâd is noticed in Berlin No. 10116 ; but the beginning and the end given therein do not agree with those of the present work.

Written in good Arabian *Naskh*, very neatly and carefully. Slightly water-stained.

Not dated. Probably earlier part of the 13th century A. H.

The colophon of the scribe reads thus (fol. 320<sup>a</sup>) :—

تم الكتاب بحمد الله تعالى على يد اقر العباد الى مولاه الجواد عمر بن احمد  
باجع ساحمه الله بهـ . الخ

Scribe : عمر بن احمد باجع

Foll. 320<sup>b</sup>, 321 are blank.

The cover bears some verses in praise of the present work by one al-Habîb Shaikh bin Muhammâd al-Jâfî (see No. 2801/18 below).

foll. 322—327<sup>b</sup>.

## XVII

**الكتاب الدرية في مدح خير البرية****AL-KAWĀKIB AD-DURRĪYAH FĪ MADH KHAI'R AL-BARI'AH**

A copy of Al-Bûshîrî's (d. 694/1294) *Qaṣīdat al-Burdah*, the well-known poem in praise of the Prophet. See Lib. Cat., xxiii, 2529-36. See also Brock., Suppl., i, 467-72, for commentaries and other particulars.

Beginning :—

أَمْنَ تَذَكِّرُ جِيرَانٍ - الْخَ

Written in good Arabian *Naskh*, with diacritical marks given carefully.

Not dated. Probably 12th century A. H.

The colophon of the scribe reads thus (fol. 327<sup>b</sup>) :—

تمت بحمد الله وعونه وحسن توفيقه على يد كاتبها اقر الورى محمد ابو شجر ابن قاسم المنياوي الشافعى عمن عنه .

Scribe : محمد ابو شجر ابن قاسم

foll. 328<sup>a</sup>—335<sup>b</sup>.

## XVIII

**(مراسلات)****MURÂSALÂT**

A collection of an interesting correspondence, which passed between one Al-Habîb *Shaikh* bin Muḥammad al-Jafî and some scholars of India, the subject under discussion being *Wilâyah* (ولاية), *Nubuwâh* (نبوة) and *Risâlah* (رسالة) and the difference between the two. The correspondence is in prose and verse both and bears through-out a mystic stamp.

Beginning :—

السؤال (Sic سوال) الحبيب شيخ بن محمد الجفرى.....

مقام النبوة في برزخ - الْخَ

To appreciate the exact nature of the discussion, the full text of al-Jafî's question may be quoted here :—

|                        |                          |
|------------------------|--------------------------|
| ارى القىصرى بهذا يقول  | مقام النبوة في برزخ      |
| دوين الولى وفوق الرسول | يروى عن الشيخ هذا المقام |

و كل رسول نبی ولی اقول  
کل نبی ولی اقول  
وفي ضمن ما قال عكس يرى فردو جواباً لذا ياخو

The treatise consists of the following letters and answers :—

Fol. 328<sup>a</sup> I. سوال شیخ بن محمد الجفری -

Fol. 328<sup>a</sup> II. جواب بعض فضلاء الهند -

beginning thus :

حمد من هو للمحامد مؤذن و نواله للسائلين مسین

Fol. 328<sup>b</sup> III. جواب الجواب للحبيب شیخ المذکور -

opening as follows :

اهلا و سهلا بنظم من هو والرسول و من حل الذى اشکل رسول [Sic]

Fol. 330<sup>b</sup> IV. الجواب لبعض فضلاء الهند غير الاول -

the answer being in prose and beginning as follows :

ولا يخفى ان الولاية باطن النبوة والنبوة ظاهرها فالولاية لا زمة النبوة - الخ

Fol. 333<sup>a</sup> V. و هذا الجواب لشیخنا ..... الحبيب شیخ بن محمد الجفری  
اطال الله بقاءه - الخ

It appears from the perusal of the answers (iii & v) that both are *Jawâb al-Jawâb* (جواب الجواب) to the *Jawâb* (جواب) of some Indian scholar (see ii), one in verse and the other in prose ; and the two answers (ii & iv), are by two different scholars, both belonging to India. One of them (the author of the answer, No. ii), is referred to by al-Jafî as *Abu'l Hasan* (ابا الحسن) of Ellore (ایلور).

No other copy is known.

Written in different hands in Arabian Naskh.

Not dated. Probably 12th century A. H.

As regards this Shaikh bin Muhammad al-Jafî, it is known that he was a prominent scholar of the 11th century A. H. Born and bred in Southern Arabia, he spent considerable part of his life in Malabar and other parts of southern India. A versified *tagrîz* by him, recorded at the end of 'Iqd al-Jâhîr (see Lib., Cat., xii, 660), of *ash-Shillî*, bears testimony to it. Afterwards he travelled to Mecca, where people flocked to him in large numbers. His death took place at Shîhr in Safar 1036/Oct. 1626. For further particulars see Khulâsat al-Âṣâr, ii, 236-7.

fol. 336<sup>a</sup>—336<sup>b</sup>.

## XIX

# الوصيّة والوسيلة لمرید الفضل والفضيلة

AL-WASIYAT WA AL-WASILAT LI MURID AL-FADL  
WA AL-FADI'LAH

A short versified treatise, defining the duties and virtues of a devout person.

عَفِيفُ الدِّينِ عَبْدُ اللَّهِ بْنُ أَحْمَادَ بَشَّارِسَ بَنْ أَحْمَدَ بَا قَارِسَ بَا قَيْسَ

By 'Afîfaddîn 'Abdallâh bin Aħmad Bâšâris Bâ Qais

The Qaṣîdâh proper begins thus:—

بدأت بِسْمِ اللَّهِ فِي اُولِ الْأَمْرِ وَ اَتَى بِحَمْدِ اللَّهِ فَاتِحةُ الذِّكْرِ الْخَ

The ms. opens with a note in the same hand, indicating the title and the author, running as follows (fol. 336<sup>a</sup>):—

هَذِهِ الْقُصِيدَةُ لِلشِّيخِ الصَّالِحِ الْعَابِدِ النَّاصِحِ عَفِيفِ الدِّينِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بَا قَارِسَ  
بَا قَيْسَ وَ سَمَاهَا الْوَصِيّةُ وَ الْوَسِيلَةُ لِمَرِيدِ الْفَضْلِ وَ الْفَضِيلَةِ وَ التَّرْغِيبُ فِي الْعُلُومِ النَّافِعَةِ  
كَالْعِرَالَهِ [sic] وَ الشَّاذِلَةِ وَ الْحَدَادِيَّةِ وَ جَمْعُ كَتَبِ السَّادَةِ الصَّوْفِيَّةِ وَ تَرْتِيبُ  
الْأَوْرَادِ الْوَارِدَةِ النَّبُوَيَّةِ بَكْرَةً وَ عَشِيهِ وَ بِاسْمِهِ التَّوْفِيقُ وَ هَذِهِ  
بدأت بِسْمِ اللَّهِ - الْخَ

In the following note in the end (in another hand):

الحمد لله هذه اجازة للفقير الى الله حسن بن عبد الله بن حسن من  
قائلها والسبب في اقالتها رواها حصلت لبعض المترددين الى الشیخ عبد الله المذكور  
it is stated by one Ḥasan bin 'Abdallâh bin Ḥasan that  
the present work was composed following a dream by some  
intimate disciples of the author and its ijâzâh was granted to him by  
the author himself.

Nothing is known about the author and the period to which he belonged. In the following verse:

وَ كَتَبَ الْحَبِيبَ إسْتَاذَنَا وَ اِمَامَنَا      ابُو الْحَسَنِ الْحَدَادَ تَغْنَى الْفَقِي      الْخَ  
he refers to one Abu'l Ḥasan al-Haddâd as his teacher and leader.

No other copy is known.

Written in good and correct Arabian Naskh.

Not dated. Probably 12th century A. H.

The scribe does not reveal his name.

Fol. 337<sup>a</sup> is blank. Foll. 337<sup>b</sup>—338 bear miscellaneous extracts and quotations from different authorities.

### No. 2802

foll. 52 ; lines 13 ; size 6 × 4 ; 5 × 3.

**AL-MAJMŪ'AH**

A copy of a majmū'ah containing 14 treatises on different subjects by different authors.

foll. 1—13<sup>b</sup>.

I

## الشَّهَائِلُ الْمُحَمَّدِيَّةُ

**ASH-SHAMĀ'IL AL-MUHAMMADĪYAH**

The present treatise contains pieces on the Shamā'il (good qualities) of the Prophet, selected from *Al-Mawâhib Al-Ladunniyah* (for which see Lib., Cat., xv, 1021 and *Sarkîs*, 1512) of al-Qastallânî (d. 923/1517 ; see Lib., Cat., v, 169).

Beginning :—

اَحَمَدَ اللَّهُ عَلَى مَا فَضَلَ نَبِيُّنَا مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَعْدَ اسْعَدَكَ اللَّهُ تَعَالَى فِي الدَّارِينَ  
پس این چند لطیفه است از لطایف عواطف رحمانیه که آگاهی میدهد از عظمت  
نیک شهائل ..... مهد مصطفیٰ صلی الله علیه وسلم ..... که استفاده کرد و انتخاب  
مود از کتاب مواهب [Sic] اللہ یعنی ..... الخ

The introduction of the compiler is in Persian.

The Shamā'il proper begins thus (fol. 2<sup>b</sup>) :

اما راسه الشريف خسبك مارواه الشیخان - الخ

The compiler, who made this selection, does not reveal his name. However, the following colophon at the end (fol. 13<sup>b</sup>) indicates that it was transcribed by one Muhammad Amjad Khan Bakhshî for one Qâdi Faqîh Muhammad :

تمت بالخير ..... في يوم السبت الرابع من شهر شوال سنة ١٤٦٩ من

بِهَرَةٍ [Sic] النَّبُوَيْة..... بِيدِ أَضْعَفِ الْعِبَادِ مُحَمَّدُ ابْنُ دَخْنَانَ بِخَشْيٍ لِأَجْلِ الْحَنَابِ.....  
قَاضِيِّ فَقِيهٍ مُحَمَّد..... الْخَ

Written in Naskh. Dated Saturday, 4, Shawwâl, 1246/18-3-1831.

Scribe : محمد ابْنُ دَخْنَانَ بِخَشْيٍ

foll. 14—15.<sup>a</sup>

## II

### نظم السواك و فوائده

NAZM AS-SIWÂK WA FAWÂ'IDUHÛ

A metrical tract on the virtues and advantages of *as-Siwâk* i. e. the tooth-stick.

By Al-Faqîh Hüsain al-Muşawwiri حسین المصوّری

Beginning :—

نظم السواك و فوائده هذا ما انشده الفقيه حسين المصوّری رحمة الله عليه  
في مناقع السواك وفضيلته . نظم

أيا سائلًا حكم السواك ونفعه وما فيه من أحكام فقه وحكمة الـ الخ

Books of reference do not provide us with any account of the author ; neither any other copy of the work seems to have been recorded.

Not dated. Apparently 13th century A. H., the handwriting being identical with that of the preceding ms.

Not in H. Kh., neither in Brock.

foll. 16<sup>b</sup>—23<sup>b</sup>.

## III

### (ادعية)

AD'IYAH

A collection of miscellaneous *Şalât* (صلوة) and *Ad'iyyah* (ادعية) selected from different works.

Beginning :—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ وَسِلِّمْ عَلَى مَنْ مِنْهُ أَنْشَقْتَ الْأَسْرَارَ وَأَنْفَلْقْتَ  
الْأَنْوَارَ . الْخَ

The compiler does not reveal his name.

Most of the selections have been made from the following works of Jalaladdîn as-Suyûtî (d. 911/1505) :

- I. حصول الرفق في اصول الرزق (see Brock., ii, 149<sup>ss</sup> and Suppl.)
- II. الارج في الفرج (see Sarkîs 1075).
- III. سهام الاصابة في الدعوات المستجابة (see Sarkîs, 1081).

Other Salâts have been ascribed to 'Abdassalâm bin Mashîsh (d. 625/1228 ; see Brock., Suppl., i, 787), the teacher of Abu'l Hasan ash-Shâdîlî (d. 656/1258) and Muhammâd al-Baqqârî al-Mîshîrî (d. 1111/1699 ; see Brock., ii, 327).

Written in Cursive Naskh.

Not dated. Apparently 13th century A.H.

foll. 24<sup>a</sup> — 35<sup>b</sup>.

#### IV

# مفتاح السعادة في الفلاح في اذكار المساء و الصباح

MIFTÂH AS-SA'ÂDAT WA AL-FALÂH FÎ ADKÂR AL-MASÂ'  
WA AŞ-ŞABÂH

A wîrd (ورد) to be recited in the morning and the evening, beginning as follows :

الحمد لله رب العالمين ..... و بعد فهذا ورد مبارك جمعناه لانفسنا ولمن رغب  
في ترتيبه و المواظبة عليه ..... و هذا اوان الشروع في المقصود بسم الله الرحمن  
الرحيم قل هو الله احد - الخ

Compiled by 'Abdallâh bin 'Alwî bin Muhammâd bin Ahmâd al-Haddâd عبد الله بن علوى بن محمد بن احمد الحداد a famous saint and scholar of the twelfth century A. H. (d. 1132/1720 ; cf. Lib. Cat., xiii, 948 ; xxiii, 2557 ; see also Brock., Suppl., ii, 566, 388/49<sup>a</sup>, where the author has been noticed twice).

The author's name and the title do not appear in the main body of the ms. The following note on the cover in the same hand :

مفتاح السعادة و الفلاح في اذكار المساء و الصباح و هو الورد الكبير جمه

القطب الشهير و البدر المنير ..... سيدنا و مولانا الحبيب عبدالله بن علوى بن محمد  
الحداد قدس سره .

indicates the identity of the work, which, in the absence of any evidence to the contrary, may be accepted.

No other copy seems to have been recorded.

Written in Naskh. Dated Wednesday, 6, Rabi' 11, 1247/14-9-1831.

The colophon of the scribe runs thus (fol. 35<sup>b</sup>) :

تم الورد المبارك الكريم ..... وقد فرغ بكتابته [Sic] لنفسه محمد افضل الارأى  
الشافعى يوم الاربعاء السادس شهر الربيع [Sic] الثاني سنة سبع واربعين و مائتين  
والف من بحرة [Sic] الخ

نقىده محمد بن محمد افضل الارأى الشافعى :

fol. 36<sup>a</sup>—38<sup>b</sup>.

## v

# حزب الفتح و الذصر

HIZB AL-FATH WA AN-NAŞR

A regular prayer to be recited after the morning prayer (صلوة الصبح) daily, if possible.

By the author of the preceding work.

The work is preceded by a short introductory note, which reads as follows :

ويتلوه حزب الفتح و النصر لسيدنا القطب ..... عبدالله بن علوى الحداد  
قدس الله سره ..... تقرأ كل يوم بعد صلاة الصبح لمن استطاع المواظبة عليه كل  
يوم والا فهى كل جمعة واثنين [Sic] نفعنا الله به و بمولقه في الدارين .

The hizb proper runs thus :

بسم الله الرحمن الرحيم يا الله يا واحد يا احد يا واحد يا جواد . الخ

No other copy seems to have been recorded.

Written in Naskh. Not dated. Apparently thirteenth century A. H., the handwriting being identical with that of the preceding ms.

fol. 39<sup>a</sup>—40<sup>b</sup>.

VI

## حزب النووى

HIZB AN-NAWAWI

A copy of an-Nawawî's well-known Hizb. cf. No. 2795/v, above.

Written in the same hand as the preceding ms. Not dated. Apparently 13th century A. H.

Scribe : محمد بن محمد افضل الارأى الشافعى

On the foot of fol. 40<sup>b</sup> miscellaneous notes are quoted.  
foll. 41<sup>a</sup>—52<sup>b</sup>.

VII

## حزب البحر

HIZB AL-BAHR

A copy of Hizb al-Bahr (حزب البحر) of Nûraddîn Abul'I Hasan 'Alî bin 'Abdallâh bin 'Abdaljabbâr al-Hasanî al-Idrisî ash-Shâdili نور الدين ابن عبد الله بن عبدالجبار الحسني الدرسي الشاذلي the famous saint and founder of the Shâdiliyah order of the Sufism. Born and bred at Shâdilla (Tunis) in 593/1196, he travelled to the east and settled in Alexandria, where many people flocked to him and became his disciples. Even strict theologians and traditionists bowed to him in respect and paid homage to his great piety and learning. He wrote many works, of which 28 are enumerated in Brock., i, 449 and Suppl. He performed the pilgrimage to Mecca more than once and at last his death took place in his way to Mecca in the desert of 'Aidâb (cf. Mu'jam al-Buldân, iii, 751) in (Du'l Qa'dah, 656/Nov., 1258. For further particulars of his life and works see Husn al-Mu'hâdarâh, i, 298; Lawâqîh al-Anwâr, foll. 210<sup>a</sup>.—219<sup>b</sup>; Nafahât al-Urs, foll. 316<sup>a</sup>—318<sup>b</sup>; Dastûr al-I'lâm, fol. 71; Tâj at-Tabaqât, foll. 229<sup>a</sup>—232<sup>b</sup>; Sarkîs, 1088 ; and Brock., loc. cit. See also Jilâ' al-Ainain (pp. 41-2) of Khairaddîn al-Alûsî (d. 7 Maharram, 1317/1551899 ; see Brock., Suppl., ii, 787) for his life and discussions about his teachings.

The work begins with a lengthy introduction in Persian (followed by some pieces of prayer in Arabic foll. 41<sup>a</sup>—48<sup>b</sup>) describing the rules for its recitation and the peculiar effects attributed to it. The hizb proper opens thus (fol. 49<sup>a</sup>) :

بسم الله الرحمن الرحيم يا الله يا رحمن يا علي يا عظيم يا حليم - الخ

The work has been commented upon extensively. See Brock., Suppl., i, 805. For a copy of a commentary upon the same by Muḥammad al-Wasīmī (d. 1006/1597) see No. 2803/iii, below. See also H.Kh., iii, 57-8.

For other copies see Berlin, 3868; Paris, 2637; India Office, 373/2; Cairo, vii, 229; Rāmpūr i, 146, and Brock., loc. cit. It has been printed repeatedly with various translations and paraphrases. cf. Brock., loc. cit. and Sarkīs, loc. cit.

Written in *Naskh*. Not dated.

Apparently 13th century A. H., the handwriting being identical with that of the preceding mss.

### No. 2803

fol. 119; lines 25; size 8×6; 8×4.

#### AL-MAJMŪ'AH

The present majmū'ah contains four works on Sūfism and prayer (ادعیہ) by different authors.

All are written in one hand in good and fully vocalised *Naskh*, within gold-ruled borders. Not dated. Apparently the latter part of the 12th century A. H.

fol. 1—52<sup>a</sup>.

I

#### المو اهـب السـنـيـة بـشـرـح حـزـب السـادـة الـوـفـائـية

AL-MAWĀHIB AS-SANIYAH BI SHARH HIZB AS-SĀDAT  
AL-WAFĀ'İYAH

A detailed commentary on the *Hizb* (حزب) ascribed to Shaikh Muḥammad Abu'l Faḍl Wafā, the famous saint and head of the *Wafā'iyah* order of saints in Egypt.

Commentator: Muḥammad Ṭajaddīn bin Ahmād al-Wasīmī al-Miṣrī مـهـمـد تـاج الدـين بـن أـحمد الـوسـيـمـي الـمـصـرـي, a scholar of the 10th century A. H.

Beginning:—

الحمد لله المفرد بالوحدانية و الصفات الا زلية المتوحد بالصمدانية.....اما بعد فهذا مجموع على صورة شرح لطيف على الحزب الشريف المنسوب للعارف الرباني

لسان زمانه وشيخ وقته و اوانه سیدی محمد ابی الفضل وفا ..... وسمیة  
المو اہب السنیة بشرح حزب السادة الوفاییة و ایضاً بشرح الخفا بشرح حزب سیدی  
ابی الفضل وفا ..... قال ..... بسم الله الرحمن الرحيم ای ابتدأ والاسم مشتق من  
السمو . الخ

The author of the *ḥizb* (حزب), *Shamsaddîn Abu'l Faḍl* (*Abu'l Fath*, cf. Brock., ii., 119) *Muhammad bin Muhammad Wafâ al-Iskandarî* شمس الدین ابو الفضل (ابو الفتح) *محمد بن محمد وفا الاسکندری الشاذلی* was a great saint of his age. He was born in 702/1302 and died in 760/1358 (cf. Brock., ii, 119 and Suppl.; see also Al-Munâwî's *Al-Kawâkib Ad-Durriyah* (Râmpur ms.), ii, fol., 326). Some authorities place his death in 765/1363. He composed many works ten of which are enumerated in Brock., loc. cit. Of the two *Hizbs* mentioned in Brock., loc. cit., the one entitled *Hizb as-Sâdât fi Jamî' al-'Âdât* حزب السادات في جميع العادات (for a copy of which see Cairo, ii, 191) is probably the one to which the present commentary is related. For further particulars of his life see the authorities quoted above.

The commentator, *Muhammad Tâjaddîn bin Aḥmad al-Wâsimî*, was one of the pupils of *Ibn Ḥajar al-'Asqalânî* (d. 852/1449) who were destined to live a long life. No exact date of his birth is known. But the fact that he was a pupil of *Ibn Ḥajar* (*Khulâṣat al-Āṣar* iv, 285-6) suggests that his birth should have taken place in the early forties of the 9th century A. H. *Tâj at-Ṭabaqât* (fol. 15<sup>b</sup>) gives the year 933 A. H., as the date of his birth and in the meantime, mentions that he was a pupil of *Ibn Ḥajar al-Asqalânî* (d. 852/1449), both of which cannot be correct. His death took place on Monday, 13 Jumâdâ I, 1006/12-12-1597. Thus he must have lived more than 160 years. See *Khulâṣat al-Āṣar*, loc. cit., Cairo, ii, 233. See also *Tâj at-Ṭabaqât*, loc. cit., which almost quotes *Khulâṣat al-Āṣar* verbatim, except the variance in the date of birth. In the following colophon, the commentator, *al-Wâsimî*, says that he first completed the composition on Sunday, the 1st *Sha'bân*, 977/8-1-1570 and left it unrevised till he undertook it again in 1000 A. H. and made some omissions and additions :—

بِحُمَّهِ الْفَقِيرِ ..... مُحَمَّدٌ تَاجُ الدِّينِ ابْنُ أَحْمَدَ الْوَسِيْمِيِ ..... بِتَارِيْخِ يَوْمِ الْاَحْدِ  
مُسْتَهْلِكِ شَعْبَانَ الْمُعْظَمَ سَنَةَ سِعْدٍ وَسَبْعِينَ وَتِسْعَائَةَ ثُمَّ اَنِّي لَمْ ارَاجِعَهُ وَلَمْ اُنْظَرْ فِيهِ  
إِلَى اَنْ دَخَلَتْ سَنَةُ الْفَلْفَرْتِ عَلَيْهِ وَحَذَفْتُ مِنْهُ بَعْضَ الْفَاظِ وَالْحَقَّتْ فِيهِ  
زِيَادَةً مُسْتَحْسَنَةً (fol. 52<sup>a</sup>) الخ . الخ

The only other known copy has been recorded in Cairo, ii, 233. Neither in H. Kh., nor in Brock.

Foll. 52<sup>b</sup>—53<sup>b</sup> are Blank.

fol. 54—81<sup>a</sup>:

## II

# شرح حزب النووى

## SHARH ḤIZB AN-NAWAWI

A detailed and very useful commentary on the well-known *Ḥizb* (for copies of which see Nos. 2795/v, and 2802/vi, above) of Muhyī addin an-Nawawī (d. 676/1278; see Lib. Cat., v. 192).

By Shamsaddīn Muḥammad bin at-Taiyib Abu'l Fath Muḥammad bin Muḥammad bin Mūsā al-Fāṣī al-Madāni ash-Shatājī, شمس الدين محمد بن الطيب ابي الفتح محمد بن محمد بن موسى الفاسى المدائى الشرجى commonly called Ibn at-Taiyib الشهير بابن الطيب.

Beginning:—

يا من احزا به لم تزل مؤيده على الاعداء منصورة واحبابه لم تزل اعلا ممهم  
بذكره منشورة..... وبعد فقد سالني بعض بناء الاحباب المؤلين بقراءة الاحزاب  
ان اقيد على حزب الامام الكبير ..... عَلِيُّ الدِّينِ أَبِي زَكْرِيَا يَحْيَى بْنُ شَرْفِ  
النَّوْيِ ..... ما يُكَوِّن لِخَفَاظَه كَاشْرَح لَا إِفَاظَه فَتَقَاعَسَتْ عَنْ ذَلِك ..... ثُمَّ شَرَح  
الله تعالى بفضلته صدرى ..... الخ

The commentator, Ibn at-Taiyib, was born at Fās in 1110/1698. After studying at his native place under his father and other learned men, he travelled to the east. He stayed for some time in Egypt and Syria, where many people were benefited by his vast learning. Lastly he came to Madīnah and permanently settled there. Though he was well-versed in the Traditions and other branches of Islamic learning, his real merit and fame owed much to his excellence in 'philology' and 'literature'. He was looked upon as the highest authority of his age in these branches. He wrote more than sixty works, some of which are extant. Brock., (Suppl., ii. 522, 685) mentions only four works of him. His death took place at Madīnah in 1170/1756.

For further particulars of his life and works see Silk ad-Durar, iv, 911-4; Tāj at-Tabaqāt foll. 423<sup>b</sup>—25<sup>a</sup> (which quotes al-Murādī almost

verbatim, the only variation being that it gives 1086 A. H., as the date of his birth) and Brock., Suppl., ii, 522-3.

The main commentary is preceded by 10 Muqaddimahs (fol. 54<sup>b</sup>-60<sup>a</sup>) of the philological analysis of the word حزب, the conditions for its recitation and composition, the religious significance of the Ahzâb (احزاب) and other aspects of the subject.

The commentary proper begins thus (fol. 60<sup>a</sup>) :

قال الشيخ خي الدين التوفى بسم الله اقتداء بالكتاب العزيز و تحفظا . الخ

For other copies of the work see Âṣafîyah ii, 1726; and Brock., Suppl., ii, 685.

The author of the commentary in the following colophon :

قال مولده.....القير الى عفوه.....محمد بن الطيب بن محمد الفاسى ثم  
المدنى.....واقنى الفراغ منه خطوة الاثنين التاسع من صفر الخبر عام اثنين  
وخمسين ومائة وalf بمنزلى بالمدينة المنورة (fol. 81<sup>a</sup>) الخ

says that he completed the present work in his house at Madînah on Monday, the 9th Safar, 1152/7-5-1739.

fol. 82<sup>b</sup>-94<sup>b</sup>.

### III

## غاية الفخر بشرح حزب البحر

ĜÂYAT AL-FAKHR BI SHARH HIZB AL-BAHR

A detailed commentary on *Hizb al-Bahr* (of Abu'l Hasan 'Alî bin Abdallâh bin 'Abdaljabbâr al-Hasanî al-Idrîsî ash-Shâdilî (d. 656/1258; see No. 2802/vii, above).

By Muhammad al-Wasîmî . محمد الوسيمي . See No. 2803/1, above.

Beginning :-

بسم الله ..... وصلى الله على سيدنا محمد وعلى آله ..... وبعد فهذا تعليق لطيف على  
الحزب الشريف للعارف الربانى ..... سيدى على ابى الحسن بن عبد الله بن عبد الجبار  
الشاذلى ..... وسميته غاية الفخر بشرح حزب البحر والله اسأل ان يجعله . الخ

The name of the author does not appear anywhere in the main body of the ms. The following note on the cover in the same hand :

شرح حزب الشاذلى للشيخ الامام العلامة الفقيه سيدى محمد الوسيمى

شارح حزب السادات الوفائية رحمهم الله تعالى .

indicates that the present commentary is by Muḥammad al-Wasīmī. In the absence of any evidence to the contrary we may accept it safely.

A copy of the present commentary is noticed in Berlin, 3871 without giving the author's name. (See also Brock., i. 449).

Not in H Kh

foll. 95—120<sup>b</sup>.

IV

## المناظر الالهيّة

### AL-MANĀZIR AL-ILĀHÎYAH

A copy of 'Abdalkarīm al-Jīlī's (d. 832/1428) Al-Manāzir Al-Ilāhîyah for which see No. 2789/xii, above.

### No. 2804

foll. 79 ; lines 19 ; size 8 × 6 ; 6 × 4.

### AL-MAJMŪ'AH

A copy of a Majmū'ah comprising 9 treatises on different subjects by different authors.

foll. 1—4<sup>b</sup>.

I

## الحواشي المفيدة على أبيات اليافعى في العقيدة

### AL-HAWĀSHI AL-MUFIDAH 'ALĀ ABYĀT AL-YĀFI'I FĪ AL-'AQIDAH

A very rare treatise explaining the difficult passages of Abyāt al-'Aqīdah (أبيات العقيدة), which is a short metrical work on theology, by 'Affāfaddīn 'Abdallāh bin As'ad al-Yāfi'i al-Yamāni ash-Shāfi'i (d. 768/1367 ; cf. Lib., Cat., xiii, 908).

Beginning :—

الحمد لله رب العالمين ..... وبعد فهذى حواشى مختصرة جدا تحل الفاظ العقيدة  
السننية أبيات الشيخ الإمام عبد الله بن اسعد اليافعى اليمنى ..... قال علاء بنا نزه  
عن مداول كيف وهو الكيفية من - الخ

The name of the commentator does not appear anywhere in the ms. Neither the original work nor the commentary seems to have been noticed in any catalogue.

Brock., (Suppl., ii, 228), however, mentions a work of al-Yâfi'i called 'Aqîdah, and a commentary upon the same by Bahraq al-Hâdramî. In the biographical sketch of Bahraq al-Hâdramî, given in An-Nûr As-Sâfir (fol. 73<sup>b</sup>—77<sup>a</sup>) we find the following passage (fol. 75) :

و من تصانيفه ببصرة الحضرة الشامية الأحمدية ..... الاسرار النبوية في  
اختصار الاذكار النووية ..... وكتاب العقيدة الشافعية في شرح القصيدة اليافعية  
وكتاب الحواشى المفيدة على ابيات اليافعى في العقيدة - الخ

which, read with the introductory note of the commentator quoted above, leads us to the only conclusion that the present work is **الحواشى المفيدة على ابيات اليافعى في العقيدة** by Bahraq al-Hâdramî.

The commentator, whose full name is Gamâladdîn Muhammâd bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Hîmyârî ash-Shâfi'i جمال الدين محمد بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعى الشهير ببحرق الحضرى commonly known as Bahraq al-Hâdramî, was an eminent scholar, poet and grammarian of his age. He died on the night of the 20th Sha'bân, 930/24-6-1524. For full particulars of his life and works see Lib., Cat., xviii, 1306. See also Brock., Suppl., ii, 554-5; and Sarkîs, 532-3.

No other copy seems to have been recorded. Even Brock., (Suppl., ii, 228) is silent on the subject.

Slightly water-stained. Written in fair Arabian Naskh, the 'aby'at, of the text being in bold character, with occasional marginal notes.

Not dated. Probably 12th century A. H.

fol. 4<sup>b</sup>—6<sup>a</sup>.

## II

### وصيّة

### WAŞİYAH

A correct copy of Shihâbaddîn Abû Hafṣ 'Umar bin 'Abdallâh as-Suhrawardîs (d. 632/1234) Waşîyah for a copy of which see Lib., Cat., xxv, 2785/vii. For the life and works of the author see Lib., Cat., x, 519.

Not dated. The handwriting is identical with that of the preceding ms.

foll. 6<sup>b</sup>—11<sup>a</sup>.

## III

# أربعون أميرية

## ARBA'ÛN AMÎRÎYAH

A collection of forty Ahâdîs.

By Saiyid 'Alî bin Shihâbaddîn bin Muhammâd al-Husainî al-Hamdâni  
 سید علی بن شهاب الدین بن محمد الحسینی المهدانی الامیر الكبير  
 one of the most distinguished saints of his age (d. 6th Du'l Hijjah,  
 786/20-1-1375). For full particulars of his life and works see Lib., Cat.,  
 i, 150 ; See also Brock., ii, 221 and Suppl.

Beginning :—

الحمد لله رب العالمين..... اما بعد فيقول الشيخ الكامل ..... على الحسيني المهداني  
 اخبرني شيخي و استاذى ..... نجم الحق والدين ابو الميا من محمد بن احمد  
 الاذكاني ..... قال اخبرنا ..... قال رسول الله صلى الله عليه وسلم وهو الحديث الاول  
 ليس لوم من المستقيم [Sic] غم الموت ولا وحشة القبر ولا فزع يوم القيمة - الخ

The present ms. bears no title. The above title is borrowed from  
 Br. Mus., 891/3.

The only other copy is mentioned in Br. Mus., loc. cit.

Written in Naskh. Not dated. Probably 12th century A. H.

Not in H. Kh.

foll. 11<sup>b</sup>—22<sup>a</sup>.

## IV

# هداية الانكىاء الى طریقت الاولياء

## HIDÂYAT AL-ADKIYÂ' ILÂ TARÎQAT AL-AULIYÂ'

A very correct and fairly written copy of *Hidâyat al-Adkiyâ'*, a metrical work of mysticism, with frequent useful marginal notes and interlinear explanations.

By Zainaddîn bin 'Alî bin Ahmâd al-Mâlibârî, a prominent šûfi scholar of Southern India who flourished in the latter part of the 9th and the earlier part of the 10th centuries A. H. He was born in 872/1467 and died in 928/1522,

(see Cairo iii, 258). His son 'Abdal'azîz and grandson Zainaddîn, both were prominent Shâfi'i scholars of the 10th century. He wrote many works, three of which are enumerated in Brock, ii, 221 and Suppl. See also Sarkîs, 1763.

Beginning :—

الحمد لله الموفق للعلم حمدًا يوازي به التكامل الخ

The work has been commented upon by many scholars including the author's son 'Abdal'azîz.

For copies and editions of the original work and the commentaries see Cairo, ii, 135, iii, 258; Brock, loc. cit and Sarkîs, loc. cit.

The author's name does not appear anywhere in the ms. Written in fair 'Arabian Naskh, with full diacritical marks. Not dated. Probably 12th century A. H.

Not in H. Kh.

Fol. 22<sup>b</sup> is blank. Fol. 23<sup>a</sup> bears miscellaneous quotations.

foll. 23<sup>b</sup>—52<sup>a</sup>.

## V

### العقائد السنّية

#### AL-'ÂQA'D AS-SUNNÎYAH

A concise work on theology, dealing with the different problems of Sunnî theology. The work is mainly based on the views of eminent lawyers and theologians.

Beginning :—

نَحْمَدُ اللَّهَ عَلَى مَا عَلِمْنَا قَوَاعِدَ الْعِقَادَ الْدِينِيَّةَ وَخَوْلَنَا بِلَطْفِهِ فَوَائِدَ الْمَارِفِ  
الْيَقِينِيَّةِ..... وَبَعْدَ فَيَقُولُ الْمُفَتَّرُ إِلَى اللَّهِ الْغَنِيُّ عُثْمَانُ بْنُ عَيْسَى الصَّدِيقِيُّ الْحَنْفِيُّ .....  
هَذِهِ عِقَادَ الْمُحَدِّثِينَ وَالْفَقِيهَيْنَ الْمُدَقِّيَنَ وَقَدَمَاءَ كَبَارِ الشَّayِخِ الصَّوْفِيَّةِ وَقَوَاعِدَ  
الْمُنْكَلِبِيَّنَ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَعَةِ وَسَيِّدُهَا بِالْعِقَادَ الْسُّنَّيَّةِ وَرَتَبَتْهَا عَلَى سَبْعةِ شَعْرِ  
فَصَلَالِ الْخِ

The work is divided into 17 *faṣl* as follows :

- |                        |                                                             |
|------------------------|-------------------------------------------------------------|
| Fol. 24 <sup>a</sup> . | الفصل الأول في الإيمان بالله تعالى وصفاته وتنزيهه           |
| Fol. 25 <sup>b</sup> . | الثاني في حدوث العالم وتفضيل بعض العباد على البعض وما يأتنا |

يناسبه و بيان ان معتقدات الصوفية هي معتقدات الفقهاء والمحدثين وبيان وجه الخطأ فيما صدر عن بيان الصوفية في الكلام عند غالبة السكر ورد مذهب المتصوفة الوجودية الخ

- |                        |                                                                                         |
|------------------------|-----------------------------------------------------------------------------------------|
| Fol. 32 <sup>b</sup> . | الثالث في الصحابة المبشرة بدخول الجنة وحكم من سبهم                                      |
| Fol. 33 <sup>a</sup> . | الرابع في تفسير الايمان وما يتعلق به                                                    |
| Fol. 34 <sup>a</sup> . | الخامس في كرامات الاولياء واصابة العين وما يناسبه                                       |
| Fol. 35 <sup>a</sup> . | السادس في الامر بالمعروف وما يتعلق به                                                   |
| Fol. 35 <sup>b</sup> . | السابع فيما يفعل عند الموت وما يعرض للمؤمن من البشاراة والرضاوان وسؤال القبر وعدايه الخ |
| Fol. 37 <sup>b</sup> . | الثامن في نفع الصور والبعث والحساب والشفاعة وخلود المسلمين في الجنة وغفو الذنوب الخ     |
| Fol. 39 <sup>b</sup> . | التاسع في خلود الكافرين في النار وما يتعلق به                                           |
| Fol. 40 <sup>a</sup> . | العاشر في رواية الله تعالى                                                              |
| Fol. 40 <sup>b</sup> . | الحادي عشر في كون اسماء الله توقيفية وحمل النصوص على ظواهوها وحكم المتشابه              |
| Fol. 41 <sup>a</sup> . | الثاني عشر في عدم جواز مخالفته الا جماع                                                 |
| Fol. 41 <sup>a</sup> . | الثالث عشر في وجوب نصب الاماں وشرائطه وتعدده وعزله وما يتعلق به و حكم اهل البنی والقضاة |
| Fol. 44 <sup>a</sup> . | الرابع عشر في كلمات الكفر                                                               |
| Fol. 48 <sup>a</sup> . | الخامس عشر في الكبائر                                                                   |
| Fol. 49 <sup>b</sup> . | السادس عشر في التوبة والدعاء                                                            |
| Fol. 41 <sup>b</sup> , | السابع عشر في مدة بقاء الدنيا                                                           |

عثمان بن عيسى الصديقى 'Uṣmân bin 'Isâ as-Ṣiddîqî al-Hanafî الحنفى. Author : 'Uṣmân bin 'Isâ as-Ṣiddîqî al-Hanafî. Works of Reference do not provide us with any account of the author. Brock., Suppl., ii, 994, mentions him among 'authors whose time and place could not be fixed with certainty'. The latest authority quoted in the work [fol. 38a] is Ibn Ḥajar al-Haiṣamî (d. 974/1567).

Hence we may presume that the author did not flourish earlier than the tenth century A. H.

The only other copy which seems to have been noticed, is a work called 'Aqâ'id Sanîyah,' by Uṣmân bin ȴsâ as-Śiddîqî, noted in Peshâwar, cf., Brock., loc. cit.

Written in fair Naskh. Not dated. Probably 12th century A. H.

The latter part of fol. 52<sup>b</sup> bears miscellaneous quotations. Similarly first few lines of fol. 53<sup>a</sup> appear to be a piece of some other work.

fol. 53<sup>a</sup>—61<sup>b</sup>.

## VI

### المقدمة في الصلوة

#### AL-MUQADDIMAT FI AS-ṢALĀH

A short useful compendium on Ṣalâh (صلوة), according to the Hanafi school of Muslim law.

By Abu'l Laiṣ Naṣr bin Muḥammad bin Aḥmad bin Ibrâhîm as-Samarqandî ابوالليث نصر بن احمد بن ابراهيم السمرقندى a famous Hanafi Scholar of his age (d. 373/983). For further particulars of his life and works see Lib., cat., xiii, 821; see also Brock., Supp., i, 347-8; and Sarkîs 1045.

Beginning :—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا على الطالبين..... قال  
الفقيه ابوالليث رحمه الله كتاب الصلوة اعلم ان الصلوة فريضة قائمة وشريعة ثابتة  
عرفت فرضيتها بالكتاب والسنة واجماع الا ملة الخ

\* The work has been commented upon by many scholars. See H. Kh., vi, 713; and Brock., Supp., i, 348. A very fine copy of a commentary upon the same, (probably written during the life-time of the commentator) by Muṣlihaddîn Muṣṭafâ bin Zakariyâ al-Qaramânî (d. 809/1406) is noticed in Lib., Cat., xix., 1598.

For other copies of the work see Berlin, 3506—7; Paris, 1121, 1141/2, 1242/2; Cairo, iii, 134; see also Brock., 196 and Suppl. The title does not appear anywhere in the ms.

Not dated. Probably 12th century A. H., the handwriting being identical with that of the preceding ms.

Fol. 61<sup>b</sup>—63<sup>a</sup> contain miscellaneous extracts.

foll. 63<sup>b</sup>—71<sup>a</sup>.

## VII

# كتاب الاسعاد بشرح بانت سعاد

KITÂB AL-IS'ÂD BI SHARH BÂNAT SU'ÂD

A very rare but incomplete copy of a commentary upon Bânat Su'âd (بانت سعاد), the celebrated Qâsidah of Ka'b bin Zuhair (d. 24/645; see Sarkîs, 1562; Brock., i, 39 and Suppl.)

By Burhânaddîn Ibrâhîm bin Abu'l Qâsim bin 'Umar bin Ahmad bin Ibrâhîm bin Muhammâd bin 'Isâ Muṭaiyir al-Hakamî ash-Shâfi'i  
 برهان الدين ابراهيم بن أبي القاسم بن عمر بن احمد بن ابراهيم بن عيسى  
 مطير الحكمة الشافعى

Works of Reference do not provide us with any account of the author. However, it is gathered from the biographical sketch of his father recorded in *Ad-Dau' Al-lâmi'* (xi, 131), that he belonged to a very learned family of Yemen. His father's death took place in Rabî, i, 844.

It appears from some references in *An-Nûr As-Sâfir* (foll. 198<sup>b</sup>, 227<sup>b</sup>) that he lived a considerable part of his life in the 10th century A. H. also. A son of him, who excelled in poetry, is also mentioned in *An-Nûr As-Sâfir*, fol. 179<sup>a</sup>, but no exact date is given.

Beginning :—

قال الشيخ الامام ..... برهان الدين ابراهيم بن ابي القاسم بن عمر ..... الحمد  
 لله حق حمده ..... وبعد فهذا مختصر لطيف سميت كتاب الاسعاد بشرح بانت سعاد  
 يوضح مشكلاتها ..... بانت فارقت سعاد اسم المتنزل بها قلبي مبتدا و الفاء  
 سليلية الخ

The work opens with a short introduction, explaining the reason of beginning the poems with the love stories, as practised generally by the Arabic poets. The commentary is generally very short, little more than a paraphrase. In some cases grammatical analysis and Philological explanations are also given.

Being incomplete, it ends abruptly thus :—

يخص صافية سوابغ جمع سابقة قد شرحت بالمعجمة لها حلق ..... بفتح الحاء وللام  
 جمع حلقة بسكونها الخ

only the commentaries upon the following verses in the end are missing :—

كأنها حلق القفقاء بعدول

لا يفرحون اذا نالت رماهم قوما ويسوا مجازيعا اذا نيلوا  
يشون مشي الجمال الزهر يعصمهم ضرب اذا عرد السود . التناسيل  
لابع الطعن الا في تحور هم ومالهم عن حياض الموت تحليل

No other copy seems to have been recorded.

Written in clear *Naskh*, with frequent diacritical marks.

Not dated. Probably 12th century A. H.

foll. 1–13<sup>b</sup>.

### VIII

## رسالت في الفقه

RISÂLAT FÎ AL-FIQH

A defective copy of an anonymous *risâlah* on *fiqh*, beginning abruptly thus :—

..... ابن اسحاق ويوف ابن يعقوب ويونس وعزيز واليسع وسليمان ابن داؤد ..... وما علم بالضرورة فرض طهارة البدن و والثوب والمكان من النجاسة للصلوة و فرض الوضوء غسل الوجه و واليدين ... الخ

It ends as follows (fol. 76<sup>b</sup>) :

ومن احب ميفوضه كفرا او ذنيبا او ظلما او عامل كل لاجله كفر و كذا  
محبوبه عليه السلام وابغضه واحبه كفر

The names of the author and the title do not appear anywhere in the main body of the ms.

Written in fair *Naskh*, with occasional marginal notes.

Not dated. Probably 12th century A. H.

foll. 76<sup>b</sup>—80<sup>a</sup>.

### IX

## تذكرة المذاهب

TADKIRAT AL-MADÂHIB

A short work containing a summary account of the basic doctrines of *Ahl As-Sunnah wa Al-jamâ'ah* (اہل السنۃ و الجماعتہ) and other sects.

Beginning :—

أَلْحَمَ اللَّهُ الْهَادِي لِلْمُتَقِينَ الْخَافِظُ عَنْ طَرِيقِ الْفَضَالِيِّنْ ..... اِمَّا بَعْدَ فَانَّ اللَّهَ تَعَالَى  
قَدْ فَرَضَ عَلَيْنَا طَلْبَ طَرِيقِ الْحَقِّ الَّذِي عَلَيْهِ السَّنَةُ الْجَمَاعَةُ ..... سَمِيَّتْ بِتَذْكِرَةِ  
الْمَوَاهِبِ ..... وَجَمِعَتْهُ عَلَى سَبْعَةِ اَلْوَابِ الْخَ

The work is divided into the following 7 *bab* :—

|                        |                                                |
|------------------------|------------------------------------------------|
| Fol. 77 <sup>a</sup> . | الباب الاول في لسائل الى عليها السنة و الجماعة |
| Fol. 77 <sup>b</sup> . | الباب الثاني في اسامي الروافض                  |
| Fol. 78 <sup>a</sup> . | الباب الثالث في اسامي المخارجية                |
| Fol. 78 <sup>b</sup> . | الباب الرابع في اسامي الجبرية                  |
| Fol. 78 <sup>c</sup> . | الباب الخامس في اسامي القدرية                  |
| Fol. 79 <sup>a</sup> . | الباب السادس في اسامي الجهمية                  |
| Fol. 79 <sup>b</sup> . | الباب السابع في اسامي المرجئة                  |

Author : The name of the author does not appear anywhere in the ms. In Ind. Off., 2033, it has been ascribed to Ibn as-Sarrâj.

One Ibn as-Sarrâj, whose full name is Muḥammad bin ‘Alî bin ‘Abdarrahmân al-Qurashî ad-Dimashqî bin as-Sarrâj عَلَى بْن عَبْد الرَّحْمَنِ الْقُرَشِيِّ الدِّمَشْقِيُّ بْنُ السَّرَّاجِ, is mentioned in Brock., ii, 119. He was a scholar of the 8th century A. H. No exact dates are known.

For other copies see Berlin, 2185 ; Ind. Off., loc. cit., Written in good *Naskh*, with frequent useful marginal notes.

Not dated. Probably 12th century A. H.

Fol. 80<sup>b</sup> bears miscellaneous quotations

Neither in *H Kh.*, nor in Brock.

### No. 2805

foll. 79 ; lines 25 ; size 9½ × 6 ; 12 × 8.

### AL-MAJMÛ‘AH

The present majmû‘ah consists of 5 works on *fiqh* (فقہ) and ‘aqâ’id (عقائد) by different authors.

I

مناسك الحج

MANÂSIK AL-HAJJ

A work explaining the rituals and performances to be observed by the pilgrims.

The work is based on *Hadîs*.

**Beginning :-**

قال شيخ الاسلام الحمد لله نستعينه ونستغفره.....اما بعد فقد تكرر السوال  
.....ان اكتب في مناسك الحجج ما يحتاج اليه غالب الحجاج الخ

By Shaikh al-Islâm Taqîaddîn Abu'l 'Abbâs Aḥmad bin 'Abdalhalîm bin Abdassalâm bin 'Abdallâh bin Muḥammad bin Taimîyah al-Harrâni al-Hanbalî شیخ الاسلام تقی الدین ابو العباس احمد بن عبدالحليم بن عبدالحليم بن عبده بن تیمیة الحرانی الحنبلی commonly called عبدالسلام بن عبدالله بن عد بن تیمیة الحرانی الحنبلی Ibn Taimîyah الشهیر با بن تیمیة الشهیر, the well-known scholar and Muḥaddîs and the most learned authority of all ages in all branches of Islamic learning. He died on 22 Du'l Qa'dah 728/29 Sept., 1328. Some account of his life and works is given in Lib., cat., v, ii, 462. For further particulars of his life and full discussion about his tenets and works see *jilâ' al-'Ainain fî Muḥâkamat al-Aḥmadain* of Khairaddîn al-Ālûsî (d. 1317/1899 ; cf., Brock., Supp., ii, 787) ; Al-Qaul Al-Jalî fî Tarjamat ash-Shaikh Taqîaddîn Ibn Taimîyah al-Hanbalî by Ṣafîaddîn al-Hanafî al-Bukhârî (d. 727/1327).

• For a comprehensive bibliography and a complete list of his works see Brock., Supp., ii, 119—128. See also Sarkis, 55—60.

The work does not appear to have been recorded in any catalogue. However it was printed in *Majmū'at ar-Rasā'il al-kubrā* (مجموعة الرسائل الكبيرة), at Cairo in 1323, 1325, 1328 A. H. see Brock., Supp., ii, 120, 125/128; and Sarkis, 57, 59.

Written in ordinary Naskh' Dated Thursday, 23 Muḥarram 1224  
9. 3. 1809.

ابراهیم بن سالمین بن سر حان : Scribe

The colophon of the scribe reads thus (fol. 15<sup>a</sup>) :

تم الكتاب المبارك بعد الظهر يوم الخميس يوم ثلاثة وعشرين من شهر  
محرم (المحرمي) سنة ١٢٢٤ من بحرة (Sic الهجرة) النبوية.....بقلم راجي  
عفورد به.....ابراهيم ابن سالمين ابن سرحان

fol. 336<sup>a</sup>—336<sup>b</sup>.

## II

# الفوائد العذاب في من لم يحكم السنّة في الكتاب

AL-FAWĀKIH AL-IDĀB FĪ MAN LAM YUḤAKKIM  
AS-SUNNAT WA AL-KITĀB

A valuable copy (written during the lifetime of the author) of a work, discussing some controversial points of theology and Muslim law. It was composed in A. H. 1211/1797, when the author was deputed by 'Abdal azīz bin Sa'ūd (1179/1766—1218/1803, Amīr of Najd, to Mecca to discuss with the learned men of the holy city, about the main controversial points stressed by Shaikh Muhammad bin 'Abdalwahhāb (d. 1206/1792 ; see 'No. / below) and his followers (see Ad-Durar As-Saniyah wa At-Tuhfat Al-wahhābiyat An-Najdiyah p. 55 ; and Ibn Ḍannān, ii, 226).

أحمد بن ناصر بن 'Uṣman al-Ma'marī an-Najdī عثمان العمري النجدي, one of the prominent pupils of Shaikh al-Islām Muhammad bin 'Abdalwahhāb (d. 1206/1792) and an eminent scholar of his age. Born and bred in Najd, he was closely associated with the founder of the so called wahhābi movement. He studied under him, his brother, Sulaimān bin Abdalwahhāb (d. 1208/1793-4) and his pupil Shaikh Husain bin Ḍannām (d. 1225/1810), the author of *Rauḍat al-Afkār wa al-Afham*. After the death (A.H. 1206) of the founder, the present author was counted among the few eminent learned men then living ; and it was due to his vast learning, that he was deputed by the Amīr of Najd to Mecca to argue with the learned men of the holy place. He also held the post of Qādi (judge) in 'Dar'iyyah, the first capital of the Sa'ūdī Empire, during the reign of Sa'ūd bin 'Abdal Aziz (1218/1803—1229/1814). His death took place in the middle of Du'l Ḥijjah 1225/January, 1811.. Some account of his life is given in 'Unwān al-majd fi Tārīkh Najd, i, 152, 149, 175.

Beginning :—

المستلة الاولى ما قولكم فلمن دعا نبأها أو ولها واستعنath به في تفريج الكربات  
الحمد لله احمده واستعينه واستغفره.....اما بعد فان الله تعالى اكل لنا  
الدين ورسوله قد بلغ البلاغ المبين الخ

The title of the work and the name of the author do not appear anywhere in the body of the main ms. It opens abruptly with :

المستلة الاولى ما قولكم الخ

No other copy of the work seems to have been noticed but it has been printed as a part of *Majmu'at Ad-Durar As-Saniyah* (pp. 55—90) compiled by Sulaimân bin Sa'hmân an-Najdî (Cairo 1341). In the printed copy a short introduction is added. The deputation of the present author to Mecca and his mission have also been mentioned in *Raudat al-Afkâr* (See II, 226 Bombay Edit, 1337 A. H.) where the present *risâlah* has been quoted verbatim.

The colophon of the scribe reads thus (fol. 29<sup>b</sup>) :

تم بقلم الفقير راجي عفور به ابراهيم بن سالمين يوم ثانى عشر من سفر (؟ صفر)  
من شهرة (؟ الهجرة) النبوية الخ

Scribe : ابراهيم بن سالمين :

The ms., written as the preceding is dated 1224 A. H./1809, that is to say, during the life-time of the author (d. 1225/1810). Hence it is very valuable.

foll. 30<sup>a</sup>—45<sup>a</sup>.

### III

## رسائل ومسائل

### RASÂ'IL WA MASÂ'IL

A ms. containing miscellaneous explanations of some points of *Fiqh* and theology, letters to enquirers, a few versified compendiums on theology and other matters. These miscellaneous materials, though of much use, have not been arranged properly. Mostly, the author's names have also been omitted. Some *Ajwibah* (replies) have been ascribed to *Shaikh Muhammâd bin 'Abdalwâhhâb* (d. 1206/1792 ; see No. 2805/iv below).

The celebrated poem of *Muhammâd bin Ismâ'il bin Salâh al-Amîr al-Kahlâni al-Yamanî aş-Şan'âni* (d. 1182/1769 ; see Lib. Cat. v 339 ; see also

Brock, ii 405 and Suppl.), which he composed in support of the mission of his contemporary, Shaikh Muḥammad bin Abdalwahāb (دعاة) (d. 1206/1799). The poem is well-known for its merits and is quoted verbatim in Raudat al-Afkār (i pp. 56—58). Selected verses have also been quoted in ‘Unwān al-majd (pp. 54—55). For a full discussion about his poem see Sulaimān bin Saḥmān an-Najdī’s *Tabri’at ash-Shaikhain al-Imāmain min Tazwīr Aḥl Al-kedib wa Al-main* (بِرَأْتَ الشَّيْخَيْنَ الْمَامِينَ لَا مَامِينَ تَزْوِيرُ أَهْلِ الْكَذِبِ وَالْمَيْنَ) (pp. 82—85).

قل اعوذ برب الناس ملك الناس ..... يعني الشيطان يكون مصدراً وأسماً الخ

Fol. 38<sup>b</sup>.

Fol. 39<sup>a</sup>.

فصل الكفر هو الجحود الخ

باب قول الله يا ايها النبي جاحد (Sic جاحد) الكفار والمنافقين الخ

Fol. 39<sup>a</sup>, اخرج البخاري ومسلم عن انس قال كان النبي صلی الله عليه وسلم ومعاذ رديفة الخ

Fol. 40<sup>a</sup>.

Fol. 43<sup>b</sup>. فصل وكلمة التوحيد لها فضائل عظيم [Sic] الخ

واما عدم موالات المسلمين و عدم معادات المشركين والكافر فهذه

Fol. 45<sup>a</sup>. من اعظم الbladeia الخ

Written in Naskh, the handwriting being identical with that of the preceding mss. Not dated. Apparently the beginning of the 13th century A.H.  
foll. 45<sup>b</sup>—46<sup>b</sup>.

#### IV

## ستة مواضع من السيرة

SITTAH MAWĀDĪ MIN AS-SIRAH

A very short and useful treatise explaining six aspects of the Prophet's mission.

By Shaikh al-Islām Muḥammad bin ‘Abdalwahāb bin Sulaimān bin ‘Alī bin Mušarrāf at-Tamīmī an-Najdī شيخ الإسلام محمد بن عبد الوهاب بن سليمان بن علي بن مشرف التميمي النجدي, the founder of the Wahhābī movement. Some account of his life and mission is given in Lib. cat. x 585. Vast literature exists in English on the subject (as Blunt's 'A Pilgrimage to Nejd', ii pp. 251—271; Palgrave's 'Central and Eastern Arabia', vol i & ii pp.

38—87, 376, 363—380; Bruckhart's 'Notes on Beduins and Wahhabis'; Hughe's 'Dictionary of Islam' pp. 659—662; and 'Notes on Muhammadanism' pp. 191—201; Margoliouth 'Wahhabiyah' (E. I. iv pp. 1086—1090) etc. etc.); but all these betray lack of insight into, and thorough knowledge of, the subject. Even Margoliouth's article in the 'Encyclopaedia of Islam' is full of mistakes. He gives the 1201/1787 as the date of his death which is utterly wrong. (He died in 1206/1792; see lib cat. x 585 and Philby's 'Arabia' p. ) His assertion that Ibn 'Abdalwahhab married in Bağdâd, is baseless. There is no contemporary evidence to the effect that he travelled to Bağdâd, Damascus, and İsfahân, as supposed by many western and eastern scholars. For full particulars and true accounts of the life and mission of Ibn 'Abdalwahhab and his followers, see the following two original and contemporary histories :

(i) روضة الأفكار والأفهام لمرتاد لمرتاد  
حال الإمام وغزوات ذوى الإسلام Dawî al-Islam.  
by Ḥusain bin Ḍannâm (d. 1225/1810) (2 vols). Bombay 1337 A. H.

(ii) عنوان المجد في تاريخ نجد by 'Uṣmân bin Bîshîr an-Najî (d. 1285/ ). (2 vols : Makka 1349).  
Philby's 'Arabia' (the modern world series), which is mostly based upon these two works, may also be utilised. See also Brock. Supp. ii 530.

Beginning :—

قال الشيخ (؟ شيخ) الإسلام محمد بن عبد الوهاب..... تأمل رحمك الله ستة مواضع من السيرة وافهمها فهمها حسنة الخ

The six aspects are as follows :

فأول ما أمره بالانذار عن الشرك قبل الانذار عن الزنا وغيره الخ

Fol. 45<sup>b</sup> الموضع الثاني انه صلى الله عليه وسلم لما قام ينذرهم عن الشرك ويأمرهم بضده

Fol. 45<sup>b</sup>. هو التوحيد الخ

الموضع الثالث قصة قراءته صلى الله عليه وسلم سورة النجم بحضورتهم فلما بلغ افراؤهم

Fol. 45<sup>b</sup>. الآلات والغرى الخ

Fol. 46<sup>a</sup>. الموضع الرابع قصة أبي طالب فمن فهمها فهمها حسنة الخ

Fol. 46<sup>a</sup>. الموضع الخامس قصة الهجرة وما فيها من الفوائد والعبر الخ

Fol. 46<sup>b</sup>. الموضع السادس قصة الردة بعد موت النبي صلى الله عليه وسلم الخ

The work does not seem to have been recorded. Brock. Suppl. ii 531 mentions one *Kitâb as-Sîrah*, which seems to be another work, of the author.

Foll. 47<sup>a</sup>—48<sup>a</sup> bear other different *râsa'il* similar to those mentioned in No. 2805/3 above.

Written in *Naskh*. Not dated. Apparently the beginning of the 13th century A. H., the handwriting being identical with that of the preceding ms.

foll. 49<sup>b</sup>—59<sup>b</sup>.

V

## الرسالة الدينية في معنى الالهية

AR-RISÂLAH AD-DÎNÎYAH FÎ MA'NÂ AL-ILÂHÎYAH

A treatise explaining the meaning of (توحيد) and its implications as understood and interpreted by *Shaikh* Muhammed bin 'Abdalwahhab (d. 1206/1792) and his followers.

Beginning :

الحمد لله رب العالمين والعاقة للمتقين ولا عدو ان الا على الظالمين ..... من  
عبد العزيز بن محمد بن سعود الى من يراه من العلماء والقضاة في الحرميin و الشام  
ومصر وسائر علماء الغرب والشرق ..... اما بعد فان الله عز شانه وتعالى  
سلطانه لم يخلق اخلق عبنا

Author: Al-Amîr 'Abdal'azîz bin Muhammed bin Sa'ûd  
 عبد العزيز بن محمد بن سعود، the second Amîr of the Sa'ûdi dynasty and the builder of the first Wahhâbî Empire (see Philby's 'Arabia') He was the eldest son of Muhammed bin Sa'ûd (d.1179/1766), the founder of the Sa'ûdis dynasty and his viceroy while he was engaged in his expeditions. He ascended the throne after his father's death (1179 A. H.) and soon made his mark by conquering Riyâd (which afterwards became the capital of the Sa'ûdis), defeating adjoining hostile elements and furthering the mission—of his master. While his eldest son, Sa'ûd, who became his successor after his death, was entering Mecca, he was stabbed at Dar'iyah (Rajab 1218/ Nov. 1803). For further particulars of his life and achievements, see 'Unwân al-Majd i 124—128 ; Philby.

No other copy of the work seems to have been recorded. However, it has been printed as part of (pp. 4—28) Majmu'ah Ad-Durar As-Saniyah (see No. 2/2805, above).

The above title is given in the present ms. The printed edition bears no title and begins only with :

الرسالة الا ولی الله للامام عبدالعزيز الاول بن محمد بن سعود الخ

Written in the same hand. Not dated. Apparently the beginning of the 13th century A. H.

foll. 60<sup>a</sup>—69<sup>b</sup>.

## VI

# رسائل و مسائل

RASÂ'IL WA MASA'IL

A collection of replies to questions, short explanations of Qur'ânic verses, comments upon Hadîs and other miscellaneous matters, mostly attributed to Shaikh. Muhammad bin 'Abdalwahhaâb (d. 1206/1792; see 2805/4 above) and his followers. This collection is on the model of ms. No. 2805/3 described above.

The main features of the present ms. are as follows :

- بسم الله الرحمن الرحيم قوله تعالى قل افغير الله تامروني اعبد ايها الجاهلون
- مسائل الاولى الجواب عن قول المشركين الخ (Beginning) Fol. 60<sup>a</sup>.
- هذه اربع قواعد من قواعد الدين الذي تدور الا حکام عليه الخ Fol. 60<sup>b</sup>.
- قال الشيخ محمد بن عبدالوهاب على قوله تعالى ربنا ابعث فيهم فـ... فيه خمس مسائل الخ
- Fol. 61<sup>b</sup>.
- وروى الامام احمد عن ابي ذر مرفوعا رضي الله عنه قال قلت يا رسول الله او ضئ
- قال او صيتك بتقوى الله الخ
- Fol. 62<sup>b</sup>.
- يتبغى ان يكون التعلم من جنس ما روى عن حاتم الاصم الخ
- Fol. 63<sup>b</sup>.
- هذه كلامات في معرفة لا الله الا الله ..... وقد غلط اهل زماننا فيها الخ
- Fol. 64<sup>b</sup>.
- اعلم رحمة الله تعالى من بعث محمد اصلى الله عليه وسلم بالهجرة الخ
- Fol. 65<sup>b</sup>.
- من محمد بن عبدالوهاب الى ثنيان بن سعود ..... وبعد سئلتم عن معنى الخ
- Fol. 66<sup>b</sup>.
- كتاب الديات اجمع اهل العلم على ان دية قتل العمد لا تحملها العاقلة الخ
- Fol. 66<sup>b</sup>.

من حسين بن الشيخ وابراهيم و عبدالله وعلى و محمد بن ناصر ..... الى الاخ .....  
 وبعد اوجب الله على جميع الخلق اداء الزكاة الخ  
 Fol. 67<sup>b</sup>.

This is a religious instruction issued by Ḥusain, Ibrāhim, 'Abdallâh and 'Alî, the four sons of Ibn 'Abdalwahhâb and Ḥamد bin Nâṣir. Ḥusain was the eldest son of, and a true successor to, his father. He died in 1224/1809 ('Unwân al-Majd). 'Abdallâh was second to him in learning. A treatise written by him in 1218/1803 in Mecca is mentioned in Brock. Supp. ii 592, but no date is given. Most probably he was killed by the Egyptians at the time of the destruction of Dar'iyyâh (1233/1818). See 'Unwân al-Majd, p. Ibrâhim was not so prominent. He was a man of piety and solitude. No date is known. 'Alî lived a long life and died in the second half of the thirteenth century A. H. Ibn Bisht (d. 1285/1868), the contemporary historian, (and author of 'Unwân al-Majd') does not mention the exact date of his death. For Ḥamد 'bin Nâṣir see No. /2 above.

من عبد العزيز الى من يراه من المسلمين السلام عليكم الخ  
 Fol. 68<sup>a</sup>. من حسين بن الشيخ وابراهيم الخ  
 من قتوى عبدالله بن الشيخ محمد بن عبد الوهاب و اما المسئلة الرابعة في التباين  
 Fol. 69<sup>a</sup>. الذي يعتاد شربه الخ

Written in the same hand. Not dated. Apparently the earlier part of the thirteenth century A. H.

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It was collated with the original, studied and corrected by a certain scholar, who does not reveal his name, as appears from the occasional marginal corrections and following colophon :—

بلغ مطالعة مع مراجعة ما اشکل فی الام وهو لا يخلو عن سقم وقد طلنت  
[sic] بما عساه يكون مصححافان قدر الله و ظفرنا بنسخة صححة ستقابل عليها وكان  
انتهى المطالعة من؟ مقابلة الا فيما اشکل فی آخر يوم الاحد ليلة ٢ شهر العقدة  
الحرام سنة ١٢٢٠ بمدينة زيد.

Afterwards it was collated with another valuable copy owned by one 'Abdallâh bin 'Umar bin Yahyâ Bâ'âlwi. The colophon runs thus :—

بلغ مقابلة على نسخة معتبرة لسيّدنا الحبيب عبد الله بن عمر بن يحيى باعلوي على  
(sic اعلى) الله مقامه و عمر بشريف التقوى لياليه و ايامه و نفعنا به و باسلامه  
آمين.....

Written in cursive Naskh.

Dated 1219/1804.

Scribe: عز الدين بن سليمان القحطاني—

fol. 51<sup>b</sup>—79<sup>b</sup>.

II

## كتاب التعرف في الاصلين و التصوف

KITÂB AT-TA'RRUF FÎ AL-AŞLAIN WA AT-TAŞAWWUF

A condensed and useful work, dealing with important points of Muslim law (الفقه), Theology (أصول الدين) and mysticism (التصوف).

ابن حجر الميسمى

By the same Ibn Hajar al-Hâfiṣâmi Beginning :—

الحمد لله الذي هدانا للاعتقاد و العمل بالاصول و فروع دينه القويم .....  
وبعد فهذه نبذة في الاصلين والتصوف ابشعها حسن الجم والتصرف حمل على عليها. الخ

The work is divided into 6 bab (اب) (introductions), and a Khâtimah (خاتمة) as follows :—

Fol. 51<sup>b</sup>.

مقدمات .

Fol. 54<sup>b</sup>. I.

باب الاول في ادلة الفقه المتفقة عليها .

|                        |      |                                             |
|------------------------|------|---------------------------------------------|
| Fol. 65 <sup>b</sup> . | II.  | الباب الثاني في أدلة أخرى اختلف في أكثرها - |
| Fol. 65 <sup>b</sup> . | III. | الباب الثالث في التعال والتراجيح -          |
| Fol. 67 <sup>a</sup> . | IV.  | الباب الرابع في الاجماد -                   |
| Fol. 67 <sup>b</sup> . | V.   | الباب الخامس في التقليد -                   |
| Fol. 68 <sup>a</sup> . | VI.  | الباب السادس في اصول الدين -                |
| Fol. 76 <sup>b</sup> . | VII. | خاتمة المقصود من التصوف - الخ               |

Portions of foll. 74<sup>b</sup>, 75<sup>a</sup> are blank.

The title and the name of the author are not mentioned in the main body of the ms. They have been taken, as recorded on the title-page and accepted in the absence of any evidence to the contrary. The work has not been mentioned in H. Kh. Brock., ii, 388, mentions a commentary upon it entitled *التلطيف في الوصول إلى التعرف* by Muḥammad bin 'Alī bin Muḥammad bin 'Allān aş-Şiddiqī al-Makkī (d. 1057/1647; see for his life and other particulars, Lib., Cat., xiii, 932; also cf. Cairo, ii, 241. In Brock., Suppl., ii, 528, however, two copies of the work (e. g. Cairo, vi, 182 and Âṣafiyah, i, 622, 130) are mentioned. But the work noticed under the above-mentioned reference in Âṣafiyah is Al-Jawâhir al-Muntaẓam, which is presumably mistaken for Al-Jauhar al-Munazzam (see Âṣafiyah, vol. i, p. 622, №. 130).

Written in ordinary *Naskh*. No dated. Apparently 13th century A.H.  
Fol. 80 contains some extracts on miscellaneous points of Muslim Law.

foll. 81<sup>b</sup> – 89<sup>b</sup>.

### III

## تطهير العيادة من دنس الغيبة

### TATHÎR AL-'AIBAH MIN DANAS AL-ĞÎBAH

A valuable and correct copy of a rare work *Tathîr Al-'Aibah min Danas al-Ğîbah*, treating of *غيبة* (back-biting), its true meaning, its evil consequences, remedies against it and other points connected therewith. The whole work is based on *Hadîs*.

By the same Ibn Ḥajar al-Haisamî.